HEADS OF LECTURES

IN

DIVINITY,

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Ερευνατε τας γραφας. JOHN, V. 39.

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INTRODUCTORY DISCOURSE.

A JUST ſenſe of the nature of that honourable and uſeful employment towards which Students of Divinity look, will quicken their exertions both in the acquiſition of general knowledge, and in the more immediate preparation for the duties of the ſacred profeſſion;—and it will give purity and grace to their manners.

A HEADS

HEADS OF LECTURES IN DIVINITY.

BOOK I.

EVIDENCES OF THE CHRISTIAN RELIGION.

THE two great doctrines that God is, and that he is a rewarder of them that ſeek him, being aſſumed as the ground-work of every religious ſyſtem, the truth of Chriſtianity turns upon a queſtion of fact, Whether an extraordinary revelation was given to man by the preaching of the Son of God. *Abernethy. Boyle's Lectures.*

THIS queſtion falls to be tried, not by wiſhes which may be formed upon the ſubject, but by the evidence adduced in proof of the fact.

CHAP. I.

THE ſupport which the truth of Chriſtianity receives from the train of hiſtory for nearly 1800 years, prepares the mind of a Scholar for the more direct proofs of a Divine Revelation. *Grotius. Macknight on the Truth of the Goſpel Hiſtory.*

CHAP. II.

THE whole of that Revelation which is peculiar to Chriſtians being contained in the Books of the New Teſtament, the firſt ſubject of inquiry, is, Whether theſe books are authentic—and genuine.

Section

Section I.

MANNER in which the Canon of the New Teſtament was formed.

MOST of the books have been handed down to us by an uninterrupted tradition from the earlieſt times: others were admitted after ſome heſitation.

THE external evidence of the authenticity of all the parts of the New Teſtament, is full and various,—and is confirmed by many internal marks.

Section II.

ANY material alteration of books, ſo univerſally diffuſed, was impoſſible.

THE 30,000 various readings, moſt of which are trifling changes, may be corrected by manuſcripts,—ancient verſions,—early quotations,—and ſound chaſtiſed Criticiſm.

IT is poſſible to attain nearer to an abſolute certainty, with regard to the genuine reading of the New Teſtament, than of any other ancient book.

Michaelis. Leland. Lardner. Jortin. Hartley. Macknight on the Epiſtles. Paley's Horæ Paulinæ, and *Evidences of Chriſtianity.*

CHAP. III.

THE high claim made in theſe authentic, genuine books, that they contain a Divine Revelation, is not contradicted by the manner of advancing the claim, which is far removed from the known characters of enthuſiaſm;—nor by the contents of the books, which appear, in all points, conformable to the primary Revelation which God gave to man by reaſon and conſcience:—And, it is confirmed by the four following circumſtances, which conſtitute what is called the Internal Evidence of Chriſtianity, or preſumptions ariſing from the books themſelves, that they cannot be the work of man.

1. THE ſuperiority of the ſyſtem of Religion and Morality, contained in the Books of the New Teſtament, above every former ſyſtem.

2. THE condition of thoſe men in whoſe writings this ſuperior ſyſtem appears.

3. THE perfection of the character of Jeſus Chriſt, together with the manner in which it is drawn.

4. THE

4. The character of his Apoſtles, as it may be collected from the facts which they relate, and the letters which they write.

This internal evidence is not merely a matter of taſte or feeling, but furniſhes an argument which every underſtanding may apprehend. The ſeveral branches of it make a principal part of the ſtudy of a Divine.

Leland. Conybeare. Duchal. Jenyns. Macknight. Newcome. Leechman. Paley. Boyle's Lectures.

CHAP. IV.

The Goſpel, profeſſing to offer Direct Evidence, in ſupport of that preſumption which ariſes from the Internal Evidence, claims to be received as a Divine Revelation, upon the footing of Miracles.

Section

Section I.

THE force of the argument from miracles, is well ſtated by *Bonnêt.*

THAT uniformity of the courſe of nature, upon which the buſineſs of life, and the ſpeculations of philoſophy proceed, may be interrupted by the immediate interpoſition of the Almighty,—or by the agency of viſible miniſters of the Divine Power.

WORKS beyond the power of man, and contrary to the courſe of nature, performed by viſible agents, at their pleaſure, are the ſign of a power derived to them from the Lord of Nature; and may be applied, by their declaration,—to the doctrine which they teach, ſo as to be the vouchers to all who behold them, of the truth of a Revelation, which the Father of his creatures ſaw meet to communicate, by a few individuals, to the reſt of the world. *Sherlock.*

INTERNAL and External evidence of Chriſtianity, lend aid to one another.—Analogy between the proofs of Natural and of Revealed Religion.—The miracles of the Goſpel illuſtrate ſome of its peculiar doctrines. *Newcome. Jortin.*

Section

Section II.

1. Are Miracles capable of being proven to the ſatisfaction of thoſe who do not behold them? *Hume. Campbell.*

2. Was the teſtimony born to the miracles of Jeſus, credible at the time of its being given?

Character of the Apoſtles.—They relate palpable facts.—Effects of the miracles upon themſelves.

3. Does the diſtance of time at which we live, deſtroy the original credibility of the teſtimony?

The Books were early publiſhed.—There is much particularity in the narration of the miracles of Jeſus.—The firſt Chriſtians appear, from the Epiſtles, to have believed that the Apoſtles wrought miracles. *Butler.*—And there is no oppoſite teſtimony.

Section III.

The multitude of reports concerning miracles, involves the ſubject in new difficulties, and furniſhes a plauſible objection againſt this branch of the external evidence

evidence of Chriſtianity, which the following obſervations may ſerve to remove.

1. No religion, except the Jewiſh and Chriſtian, claimed to be received upon the footing of miracles performed by the Author of it.

2. THERE is a ſtriking difference between the miracles recorded in the Bible, and all other miracles, in reſpect of the evidence with which they are tranſmitted. *Criterion by Douglas. Campbell. Macknight. Paley.*

3. WHETHER, with *Farmer*, we conceive, that God alone can work miracles;—or, with *Cudworth*, ſuppoſe, that evil ſpirits have, in all ages, been exerciſing their power in miſleading men;—or, adopt a middle opinion, which the introduction of the Jewiſh and Chriſtian diſpenſations, and many paſſages of ſcripture ſeem to warrant, the argument from miracles, as ſtated by our Lord, in the 12th Chapter of Matthew, retains its force.

4. THE uncertainty, with regard to the duration of miracles in the Chriſtian Church, does not invalidate the argument ariſing from the miracles of Jeſus and his Apoſtles. *Middleton. Gibbon. Jortin. Sir David Dalrymple. Watſon.*

IT appears probable, that the profuſion of miraculous gifts which took place in the Apoſtolical age, was gradually

dually withdrawn; and that they ceaſed entirely after the days of Conſtantine.

Clarke. Leland's View of Deiſtical Writers. Randolph's View of our Lord's Miniſtry. Bullock. Cudworth, tranſlated by *Moſheim. Boyle's Lectures.*

CHAP. V.

THE Eleventh Chapter of John's Goſpel, may be employed to illuſtrate both the internal evidence of Chriſtianity,—and that part of the external evidence which ariſes from miracles.

1. IT is a moral painting, in which are delightfully exhibited the characters of the Narrator;—of the ſiſters of Lazarus;—of the Apoſtles, particularly Thomas;—and of Jeſus.

2. IT contains a circumſtantial account of the greateſt of our Lord's miracles.

WOOLSTON

Woolston reduced into a ſyſtem, a kind of philological and verbal objections, purporting to ſhow, that the miracles of Jeſus muſt be underſtood purely in an allegorical ſenſe; becauſe the accounts taken in a literal ſenſe are incredible.

The ſources of anſwers to ſuch objections, are,—an intimate acquaintance with local manners, cuſtoms, and prejudices;—an analyſis of the true meaning of the words in the original;—and a cloſe attention to the whole contexture of the narration.

Application of the anſwers which may be derived from theſe ſources, to the cure of the paralytic in the 2d Chapter of Mark,—to the turning water into wine in the 2d Chapter of John,—and to the reſurrection of Lazarus. *Pearce's Commentary.*

3. By ſtating the different effects which the ſame miracle produced upon different perſons, to all of whom the fact appeared undeniable, it furniſhes an inſtance of the poſſibility of unbelief in thoſe who enjoy the higheſt degree of evidence.

CHAP.

CHAP. VI.

As Jeſus claimed to be the Meſſiah of the Jews, the argument from Prophecy falls to be canvaſſed in a diſcuſſion of the Evidences of Chriſtianity.

Section I.

For the inveſtigation of the truth of this claim, there is required not, as *Gibbon* ſuppoſes, a previous belief of the Divinity of the Prophecies, but a conviction that the books containing what is called the Prophecy, exiſted a conſiderable time before the events which are ſaid to be the fulfilment.

In proof of this preliminary point, we ſay, that the books are the records of a nation which was not unknown to its neighbours;—that the Pentateuch was guarded by the ancient ſchiſm between the Jews and Samaritans;—and that the exiſtence and integrity of all the parts of the Old Teſtament, are vouched by the Septuagint tranſlation, which was probably finiſhed in

the ſecond Century before Chriſt, and was uſed in all the Churches of the Helleniſtical Jews,—by the animoſity amongſt the religious ſects of the Jews,—by internal marks,—and by the teſtimony of *Joſephus*.

THAT the hope of the Meſſiah, was, in all ages, the received national interpretation of the predictions in thoſe books, appears from the New Teſtament,—from Heathen hiſtorians,—from the writings of the ancient Jews,—and the ſentiments of the modern.

Prideaux. Hartley. Chandler. Lardner. Leland. Stillingfleet's Origines Sacræ.

Section II.

BY comparing the predictions with the circumſtances of the appearance of Jeſus, any perſon who poſſeſſes critical ſagacity and hiſtorical information, or who avails himſelf of the labours of *Clarke*, *Chandler*, *Sherlock*, *Newton*, *Jortin*, *Halifax*, *Bagot*, *Macknight*, and others, may attain a firm conviction that Jeſus is the Meſſiah of the Jews.

SPECIMEN of the exact fulfilment of Prophecy, in the time,—and the place, of the birth of Jeſus.

Section

Section III.

It was ſaid by *Collins*, that the Prophecies of the Old Teſtament, are applicable to Jeſus only in a ſecondary typical ſenſe;—and that ſuch ſenſe is fanatical and chimerical.

We anſwer, that, as the Prophecies reſpecting the temporal affairs of the Jews and their neighbours, ſome of which were fulfilled long ago, and others are now fulfilling in the world, were ſubſervient to a future ſpiritual diſpenſation which was promiſed, ſo there are Prophecies of the Meſſiah, the glorious Perſonage by whom the new diſpenſation was to be opened, which, in their primary ſenſe, apply only to Jeſus of Nazareth: Even *Grotius* admits one inſtance of this in the end of Malachi.

We anſwer further, that, as the typical nature of the Jewiſh ceremonies is a kind of ſymbolical language, ſo what is called the double ſenſe of Prophecy, of which the 72d Pſalm furniſhes an inſtance, is not inconſiſtent with that ſpecial kind of diſcourſe to which we give the name of Prophecy;—is agreeable to the allegory which abounds in ancient writers, *Horace*, Ode i. 14. Pſalm 80th,—and appears with peculiar propriety under an intermediate preparatory diſpenſation.

Law. Sykes. Warburton. Hurd. Lowth de Sacra Poeſi.

Section IV.

OUR Lord and his Apoſtles quoted often from the Septuagint: And when that tranſlation did not appear to them correct, they uſed ſome more perfect tranſlation, or they tranſlated for themſelves from the Hebrew Text. *Kennicott. Randolph's Collation. Geddes's Proſpectus.*

Section V.

WHEN, in a ſtatement of the amount of the argument from Prophecy, we aſſign their proper place to direct predictions, to ſecondary prophecies, to quotations in which there was merely an accommodation of words, and to types; and when we thus find the Old Teſtament a continued prophecy of the New, it appears that the Prophets were Divinely inſpired;—that, in the word of prophecy which ſupported the faith of the old world, God encloſed a ſecret evidence which he intended ſhould one day be ſeen;—and that the ſcheme in which the ancient predictions were fulfilled, is a Divine Revelation.

MUCH dignity is thus reflected upon the Goſpel.—The evidence from Prophecy appears to be an increaſing evidence.—Many great events may yet be expected to ariſe in the order of Providence:—And the prophecies which

which have been fulfilled, become vouchers of the accompliſhment of thoſe which foretel remote events.

CHAP. VII.

JESUS, having fulfilled by his appearance upon earth, a great part of the Prophecies concerning the future ſpiritual Diſpenſation, became the interpreter of thoſe which obſcurely intimated that ſucceſſion of intereſting events which his firſt appearance introduced. *Hurd.*

IN explication of ancient predictions of the ſame events, this great Prophet, to whom the Spirit was given without meaſure, foretold,

1. HIS own Death, with all its circumſtances.

2. HIS Reſurrection upon the third day.

3. HIS Aſcenſion, which was to be an object of ſenſe to his Apoſtles,—and to be vouched to ſucceeding ages, by the works which the power ſent by him from heaven enabled his Apoſtles to perform.

4. THE ſituation and behaviour of his Apoſtles after he left them.

5. THE deſtruction of Jeruſalem, Matthew, 24th Chapter; Luke, 21ſt Chapter.

TIME when the prophecy was uttered—and circulated. From *Joſephus* we learn, that not only the event itſelf, but all the ſigns and accompaniments of the event, correſpond literally to the words of Jeſus.

6. THE rapid propagation of his Religion.

THE Goſpel, by being preached in all the world before the end of the Jewiſh ſtate, Matthew xxiv. 14. was a witneſs to all nations, that, in the deſtruction of the Temple, there was a fulfilment of prophecy,—a puniſhment of infidelity,—and the concluſion of that preparatory diſpenſation which required the ſervices of the Temple.

7. THE condition of the Jewiſh nation ſubſequent to the deſtruction of their City.

IT is foretold that their Political and Eccleſiaſtical Conſtitution was to be diſſolved;—that Jeruſalem was to remain in the poſſeſſion of the Gentiles, and to be treated with every indignity;—that the people were to be ſcattered over the earth, but not confounded with other people. Yet it is intimated, Luke xxi. 24. which

ſeems

ſeems to refer to Daniel, ix. 26, 27. that, agreeably to the words of other Prophets, the nation is ſomehow to be emancipated.

8. The ſolemnities of the Day of judgment, with the final diſcrimination of the righteous and the wicked.

This great event is ſo connected, in our Lord's prophecy, with the deſtruction of Jeruſalem, that part of the 24th Chapter of Matthew appears to afford an inſtance of a Prophecy having a double ſenſe.

Tillotſon. Jortin. Newton. Newcome.

CHAP. VIII.

The Reſurrection of Jeſus, one of the events which he foretold, is an eſſential branch of the evidence of his Religion.

It was rendered an object of ſenſe to great numbers beſides the Apoſtles: But this higheſt evidence, was, for wiſe reaſons, withheld from the nation of the Jews.

To

To us it is vouched by the traditionary evidence arising from the univerſal diffuſion of the belief of the fact;—by the teſtimony recorded, with every internal mark of credibility, in the writings of thoſe men who were choſen by God to be the witneſſes of the reſurrection;—and by the extraordinary powers conferred upon them:

TIME of conferring theſe powers: Nature and variety of them. They were the witneſs of the Spirit confirming the teſtimony of the Apoſtles.

Ditton. Trial of Witneſſes. Weſt.

CHAP. IX.

THE hiſtory of the Propagation of Chriſtianity, beſides being a fulfilment of the words of Jeſus, may be conſidered as furniſhing in itſelf an argument for the truth of his Religion.

Section

Section I.

SUCCESS of a religious ſyſtem is not an unequivocal proof of its having a Divine original; for there may be human cauſes ſufficient to account for that ſucceſs.

BUT when all the human means that were employed appear inadequate to the end, we muſt have recourſe to the finger of God: And the concluſion, which in this caſe we draw, is very much confirmed, if there be poſitive evidence, that, in the accompliſhment of the end, there was an exertion of Divine power.

APPLICATION of this univerſal rule—to the hiſtory of Mahometaniſm, and of Chriſtianity. *White's Sermons.*

Section II.

THE five ſecondary cauſes of the rapid growth of Chriſtianity, enumerated by *Gibbon*, "either tended to "retard the progreſs of that religion,—or were the "manifeſt operation of the power and wiſdom of "God." *White. Watſon. Sir David Dalrymple.*

Section

Section III.

AMONGST the early converts to Chriſtianity, moſt of whom were mean unlearned men, we reckon ſome perſons of rank, and ſome who had been educated in the ſchools of the Philoſophers. *Juſtin Martyr.*

ASSISTANCE which Chriſtianity derived from the talents and learning of the Apoſtle Paul: Argument deduced from his converſion. *Lord Lyttleton. Macknight.*

Section IV.

IT has been ſaid, that if the earth be divided into 30 equal parts, Paganiſm is eſtabliſhed in 19, Mahometaniſm in 6, Chriſtianity in 5;—that Chriſtianity was not publiſhed till the world had exiſted ſome thouſand years;—that it is corrupted in many countries;—and that it leaves men wicked: And, from the imperfection of the effect produced, it has been inferred, that the means employed were not Divine.

BUT objections founded upon the meaſure of the effect, cannot overturn hiſtorical evidence.—They imply an expectation which we are not warranted to entertain, that God will beſtow the ſame religious advantages upon all

all his creatures, and that there will be no delay in the communication of what it was his original purpoſe to beſtow.—Much religious knowledge was diffuſed during the preparation of the Goſpel.—The delay of its univerſal publication, may, in various ways, be preparing the world for the reception of it.—The corruptions of Chriſtianity aroſe from God's employing the miniſtry of human means.—It is a contradiction in terms, to ſay that religion ſhould compel men to be virtuous.

Shaw and *Dick upon the Counſel of Gamaliel. Robertſon's Sermon. Butler. Atterbury. Jortin. Law. Macknight. Paley.*

HEADS

HEADS OF LECTURES IN DIVINITY.

BOOK II.

GENERAL VIEW OF THE SCRIPTURE SYSTEM, AND PLAN OF ANALYSING IT.

CHAP. I.

TO thoſe who conſider the Books of the New Teſtment as authentic, genuine records, in which the Diſciples of a Divine Teacher deliver a ſyſtem of truth, it is an intereſting queſtion whether they are Inſpired Writings.

MODERN Socinians deny the Inſpiration of Scripture: And Prieſtley conſiders the Apoſtles as liable, like other men, to adopt, and to introduce into their writings, a haſty and ill-grounded opinion: *Hiſtory of Early Opinions*, Vol i. p. 70. Vol. iv. p. 5, and 58. Other Chriſtians differ as to the degree of Inſpiration.

ALL degrees of Inſpiration are equally poſſible. If the Apoſtles were really inſpired, the evidence of the fact will probably aſcertain the meaſure vouchſafed to them.

THE different kinds of Inſpiration which appear neceſſary for the different purpoſes of their miſſion as, Hiſtorians—Expounders of the whole counſel of God—and Prophets, were promiſed by our Lord, John xiv. 26. and xvi. 13.

OF the promiſe made in theſe and other paſſages, there was a viſible fulfilment on the day of Pentecoſt: and to Paul, who was not then an Apoſtle, the Goſpel was communicated by ſpecial Revelation.

INSPIRATION is claimed by the Apoſtles, not indeed in the Goſpels where they write merely in the character of eye-witneſſes, Luke i. 1—4, but in the Epiſtles, where they write with authority:—And it appears from the New Teſtament, and from the words of the earlieſt Chriſtian writers, that the claim was admitted.

THE

THE claim is found, upon a candid, enlightened examination of all the objections that have been made, not to be contradicted by any thing in their writings.

THEY did not always write under the inſpiration of ſuggeſtion: But by the continual ſuperintendence of the Spirit, they were furniſhed in the Goſpels, in the doctrinal parts of the Epiſtles, and in the Prophecies which they delivered, with that meaſure of Inſpiration which the nature of the ſubject required, ſo as to render their writings the infallible ſtandard of Chriſtian faith.

HENCE ſound Criticiſm becomes the foundation of Theology; and my buſineſs is not to frame a Syſtem of Divinity, but to delineate that Syſtem which the Inſpired writers teach, and to reſcue their meaning from miſinterpretation.

Wakefield. Middleton. Le Clerc. Lowth. Potter. Doddridge. Macknight. Benſon. Leland. Secker. Paley.

CHAP. II.

A SHORT connected view, in two Lectures, of the peculiar doctrines of Chriſtianity, as they may be learnt from the Inſpired Books of the New Teſtament.

OUT of this general view there ariſe ſome obſervations, the illuſtration of which, as preliminary to an analyſis of the Scripture Syſtem, forms the ſubject of the four following Chapters.

CHAP. III.

CHRISTIANITY OF INFINITE IMPORTANCE.

Section I.

IMPORTANCE of Chriſtianity conſidered as a republication of Natural Religion.

NATURAL

NATURAL Religion, which conſiſts of the knowledge of God, the obligations, and the hopes that may be deduced from the light of nature, is founded in the conſtitution of the human mind;—was tranſmitted by tradition from the firſt man;—is ſuppoſed in Scripture;—and had no original defect.

YET, from the religious hiſtory of the Heathen world, it appears, that a republication of Natural Religion was moſt deſirable. The Goſpel gives this republication with authority,—with ſimplicity;—and by eſtabliſhing a popular mode of inſtruction, formerly unknown, has produced in every Chriſtian country, an univerſal diffuſion of the principles of Natural Religion.

Section II.

IMPORTANCE of Chriſtianity conſidered as a method of ſaving Sinners.

MAN, by being a Sinner, is placed in a ſtate of depravity and guilt, in which there can be no religion to him, unleſs there be forgiveneſs with God.

NATURAL Religion being, by its Conſtitution, the religion of thoſe who do their duty, holds forth only doubtful grounds of hope to thoſe who tranſgreſs it.

THE Goſpel, being revealed after tranſgreſſion, makes an adequate proviſion for this new ſituation.

THE revelation of this Remedy creates duties reſulting from the additional knowledge which is communicated;—lays thoſe to whom it is made known, under an indiſpenſable obligation to examine it;—and leaves thoſe who wantonly reject it, to periſh in their ſins.

Tindal. Foſter. Leland. Clarke. Butler. Conybeare. Sherlock.

CHAP. IV.

DIFFICULTIES IN THE SCRIPTURE SYSTEM.

WHETHER we conſider the Goſpel as a republication of Natural Religion, or as a method of ſaving Sinners, we may expect to find in the Scripture ſyſtem many things which we do not fully comprehend. *Butler.* Scripture meaning of the word Myſtery. *Sherlock. Campbell.*

THE Goſpel gives the knowledge neceſſary for our condition, without profeſſing to ſatisfy our curioſity.

CHAP.

CHAP. V.

USE OF REASON IN RELIGION.

ALTHOUGH the jargon of falſe philoſophy, the character of fanaticiſm, the inſidious deſigns of thoſe, who ſay that Chriſtianity is not founded on argument, the tyranny of the Church of Rome, and the preſumption of the Socinians, have occaſioned many queſtions concerning the boundaries between Reaſon and Faith; every ſound Divine will admit, that Reaſon is of eminent uſe,

1. IN examining the evidences of Religion.

2. IN learning from Scripture what are the truths revealed.

FOR this purpoſe there is required much ſubſidiary knowledge; an accurate attention to ſingle words and phraſes; and a diſtinct enlarged apprehenſion of the Goſpel ſcheme in its connections and its conſequences.

3. IN repelling the attacks of the adverſaries of Chriſtianity. *Gerard.*

4. IN

4. In judging of the truths of Religion.

A right apprehenſion of this fourth uſe of Reaſon in matters of religion, for which ſound Logic prepares us, furniſhes anſwers to a large claſs of objections often urged againſt ſome of the peculiar doctrines of Chriſtianity.

Potter. Randolph. Bacon. Reid on the Intellectual Powers. Fourth Book of Locke's Eſſay.

CHAP. VI.

CONTROVERSIES OCCASIONED BY THE SCRIPTURE SYSTEM.

Different opinions have ariſen upon every ſubject concerning which men have ſpeculated.

The multiplicity of Theological controverſies is eaſily accounted for; by differences amongſt interpreters of thoſe ancient books from which the doctrines of Chriſtianity are to be learnt;—by the imperfect degree in which many of the doctrines are there reveal-

ed;

ed;—by the nature and importance of them;—by the private paſſions which often operated in the breaſts of thoſe who ſpeculated concerning them;—and by the genius and language of the Peripatetic Philoſophy, which, after ſome Centuries, during which the Chriſtian writers had been Platoniſts, came to be generally adopted in the ſchools of Theology.

Since the Reformation that Philoſophy has ſunk in credit: The Chriſtian Fathers are no longer quoted as authorities; and their merit is appreciated.

But as the ſubjects of Theological controverſy, have, in modern times, called forth men of profound erudition, and of philoſophical minds; and, as upon points moſt eſſential to the Chriſtian faith, different ſyſtems, held either by National Churches, or by individuals, have been defended with much ability, it is the buſineſs of a Student of Divinity to make himſelf acquainted with that diverſity of opinions, and that oppoſition of arguments, of which he may derive a general knowledge, from *Calvin's Inſtitutes*, *Marckii Medulla*, *Burnet on the Thirty-nine Articles*, *Moſheim's Church Hiſtory*, tranſlated by *Maclaine*, and *Stapfer's Inſtitutiones Theologiæ Polemicæ*.

It is his duty to endeavour, by a patient exerciſe of Reaſon and ſacred Criticiſm, to learn the truth as it is in

in Jeſus; remembering, in the words of our Confeſſion of Faith, "that the Supreme Judge, by which all Con-troverſies of Religion are to be determined, and all decrees of Councils, opinions of ancient writers, doc-trines of men, and private ſpirits, are to be examined, and in whoſe ſentence we are to reſt, can be no other but the Holy Spirit ſpeaking in Scripture."

THE object of my Lectures is to go before you in the application of this principle, and to abridge your labour, by directing you to the ſhorteſt method of arriving at the concluſion. But you will derive more benefit from canvaſſing what I ſay, than from imbibing all that I can teach: and the moſt uſeful leſſons which you can learn from me, are, a habit of attention, a love of truth, and a ſpirit of inquiry.

CHAP. VII.

IN reviewing the Controverſies, it is propoſed neither to follow the method of the ordinary Compends of Theology,—nor to adopt the more ſcientific mode of arranging by itſelf every ſyſtem of opinions,—but to ſelect the

the great ſubjects which have agitated and divided the Chriſtian world; to preſent the train of opinions that have been held upon every one of thoſe ſubjects; and to ſtate the grounds upon which they reſt.

THE Goſpel having appeared, in the general view of the Scripture Syſtem, to be a Remedy for the preſent ſtate of moral evil, provided by the Father, brought into the world by the Son, and applied by the Spirit; all doctrinal controverſies reſpect—either the Son and the Spirit, and the manner in which they are united with the Father;—or the Nature, the Extent, and the Application of the Remedy.

THE firſt great diviſion reſpecting the Perſons, comprehends the Arian, a part of the Socinian, and all the Trinitarian Controverſy: The ſecond great diviſion reſpecting the Remedy, comprehends the Arminian Controverſy, the Pelagian, a part of the Socinian, and many of the doctrines of Popery.

THE Church of Chriſt being a Society founded by him, various queſtions have ariſen concerning Church Government.

HEADS

HEADS OF LECTURES IN DIVINITY.

BOOK III.

OPINIONS CONCERNING THE SON, THE SPIRIT, AND THE MANNER OF THEIR BEING UNITED WITH THE FATHER.

CHAP. I.

OPINIONS concerning the Perſon of the Son, a ſubject which Chriſtians are taught to conſider as important, may be reduced to one or other of three Syſtems.

THE firſt and ſimpleſt opinion, that Jeſus Chriſt was ψιλος ανθρωπος, was taught by Theodotus in the end of the ſecond Century; revived by Socinus; and is publiſhed with zeal by *Prieſtley*, *Lindſey*, and thoſe who call themſelves Unitarians.

THE ſecond opinion, that the body of Jeſus was informed by Chriſt, a Super-Angelical Spirit, the firſt creature, by whom God made all others, appeared early in the obſcure airy ſpeculations of the Gnoſtics; and aſſumed a ſubſtantial definite form in the Syſtem of Arius.

THE Council of Nice, A. D. 325, condemned Arius for ſaying of the Son, ην ποτε ότε ουκ ην---πριν γεννηθηναι ουκ ην---εξ ουκ οντων εγενετο.

HIS opinion was revived in the laſt Century, and has been ably defended.

THE third opinion, that the Chriſt, who eternally and neceſſarily co-exiſted with God, and is God, aſſumed, at the Incarnation, the complete human nature into union with the Divine, was declared by the Council of Nice; and is the faith of the eſtabliſhed Churches of Britain.

φως εκ φωτος, Θεος εκ Θεου, ὁμοουσιος, are ancient expreſſions applied to the Son.

MUCH

MUCH controverſy, *Petavius, Bull, Prieſtley, Horſley, Burgh*, whether this third opinion was generally held by Chriſtians before the Council of Nice.

CHAP. II.

IN examining the grounds of the three opinions, ſpeculations concerning the probability of any of them, muſt yield to the ſenſe of Scripture attained by fair interpretation.

GENERAL ſtrain of the New Teſtament conveys an impreſſion, that Jeſus Chriſt was a man like to us. The ſupport which Scripture thus appears to give to the firſt opinion, is collected by *Lindſey, Sequel to Apology*, Chapter 7th.

IT remains to be inquired, whether Scripture does not alſo teach that he is more than man.

CHAP. III.

If Jeſus exiſted before he was born of Mary, he cannot be ψιλος ανθρωπος. Pre-exiſtence of Jeſus, a poſition which contradicts the firſt opinion, and is aſſumed in the other two, appears to be taught, John, i. 15, 30.—John, iii. 31.—John, iii. 13.—John, vi. 62.—John, viii. 58.—John, xvii. 5.

Specimen of the manner in which the ancient and modern Socinians attempt to explain ſuch paſſages.

Their interpretation of that title, "the Son of God," which he who generally called himſelf the "ſon of man," ſometimes aſſumed.

CHAP. IV.

Amongst the actions aſcribed to Jeſus in his pre-exiſtent ſtate, Creation claims the firſt place.

The

THE fulleſt declarations of Scripture concerning this point, are the three following.

Section I.

JOHN, i. 1—18. ὁ λογος, ver. 1., is Ιησους χριστος, ver. 17.

FROM the Jewiſh Targums, and the writings of Philo, it appears there was a general belief amongſt the Jews, that "the word of Jehovah," λογος, was a diſtinct Perſon.

IN the Syſtem of Cerinthus and other Gnoſtics, the Maker of the world was an Inferior Spirit, called δημιουργος, λογος; and χριστος, an exalted Æon, who united himſelf with the man Jeſus, in order to deliver men from the tyranny of δημιουργος.

JOHN writ his Goſpel to expoſe the errors of Cerinthus. Without mentioning his name, he adopts ſome of his terms, and reſcues the word λογος from his degraded uſe of it, reſtoring it to a ſenſe correſponding to the dignity of the Jewiſh phraſe. He uſes it, 1 John, i. 1, 2., and Rev. xix. 13.

ANCIENT and modern Socinian interpretation of this paſſage.—Prov. viii. 22—30.

Section II.

COLOSSIANS, i. 15—18. Analyſis of principal words and phraſes, Rev. iii. 14.—Romans, i. 20.—Coloſſ. ii. 18.—Romans, xi. 36.—1 Cor. viii. 6.—Acts, xvii. 28.

SOCINIANS repreſent this paſſage as being, agreeably to 2 Cor. v. 17.—Epheſ. ii. 10.—Iſaiah, lxv. 17., an allegorical repreſentation of that reformation and regulation of the moral world which the Goſpel introduced.

IT is admitted that there are allegories in the New Teſtament borrowed from the Old. But the allegorical expoſition of Scripture becomes licentious, unleſs thoſe rules of interpretation which are founded on good ſenſe be obſerved.

No expreſſion in this paſſage neceſſarily ſuggeſts a figurative ſenſe: Nor is the meaning defective when the words are underſtood literally: Nor does the Context direct to an allegorical expoſition.—But the ſignificancy of the ſingle words, the perſpicuity, conſiſtency, and elegance of the whole, are preſerved by a literal interpretation.

Section

Section III.

HEBREWS, i. 1—4. An original pre-eminence, antecedent to his exaltation, which the firſt four Verſes appear to aſcribe to the Son of God, is proved in the following Verſes, by a ſucceſſion of quotations from the Jewiſh Scriptures: And, one of theſe quotations from the 102d Pſalm, which the train of the Reaſoning leads us to apply to Jeſus Chriſt, may be conſidered as the Apoſtle's interpretation of the phraſe, δι ὃ τους αιωνας εποιησε, and as the proof of that aſſertion.

Section IV.

IF Jeſus Chriſt is the Creator of the world, the firſt opinion cannot be true: And, although it appears preſumptuous in us to ſay, as has been ſaid, that the Almighty cannot employ a creature in creating other creatures, yet, as the principles of ſound Theiſm are ſhaken, by ſeparating the Creator of the world from the Supreme God,—as the Scriptures repreſent Creation as the characteriſtical work of the true God, the proof of his being, and the ground of truſt in him, Jer. x. 10.—Iſaiah, xl. 12, 24. xliv. 24.—Job, 38th Chapter.—Romans, i. 20.—Rev. iv. 11. :—and as the three paſſages which aſcribe Creation to Jeſus, apply to him alſo expreſſions which appear too exalted for a creature, there

ſeems

ſeems to ariſe from this propoſition, that Jeſus Chriſt is the Creator of the world, a ſtrong preſumption in favour of the third opinion.

CHAP. V.

THE ſame paſſages which aſcribe Creation to Jeſus, repreſent him as the Preſerver of all: And the Scriptures intimate, that that œconomy of Providence which reſpects the reſtoration of the human race, has been in all ages adminiſtered by him.

Section I.

ALTHOUGH we read, John i. 18., that "no man hath ſeen God at any time," the God of Iſrael, who is called both Angel and Jehovah, was ſeen: And we can trace in the Old Teſtament one Perſon who appeared to the Patriarchs, and gave the Law: Geneſis, Chapters 18th and 28th.—Chapter xliii. 15.—Hoſea, xii. 3.—Exodus, Chapter 3d.—Acts, Chapter 7th.—Exodus, xx. 2.—Deut. iv. 33.—Iſaiah, lxiii. 9.—Nehemiah,

hemiah, Chapter 9th;———who was worſhipped in the Temple: Exodus, xxv. 21, 22.—Numbers, x. 35, 36.—2 Chron. Chapter 6th.—2 Chron. xxx. 7, 8.—Pſalms, 132d, 76th, 68th, 105th, 96th;———and who was announced by the Prophets as the Author of a new Diſpenſation: Zechar. ii. 10, 11.—Hoſea, i. 7.—Micah, v. 2.—Jeremiah, xxxi. 31.—Malachi, iii. 1.

Section II.

We collect from many incidental expreſſions in the New Teſtament, that Jeſus Chriſt is the Perſon whom we have thus traced through the Old Teſtament.

1. He is the Author of the New Diſpenſation there announced.

The prophecy of Malachi concerning the fore-runner of the Saviour of Iſrael, is applied by Matthew, Mark, and Luke, to John Baptiſt;—the ſame application is made by John, of the prophecy in the 40th Chapter of Iſaiah;—and by many quotations and alluſions that occur in Matthew, in Luke, in the Epiſtle to the Romans, &c. the long prophecy concerning the Saviour of Iſrael, Iſaiah, Chapters 7th—12th, is applied to Jeſus Chriſt.

2. He was worſhipped in the Temple.

Besides

BESIDES a continued analogy between the phraſeology in which the Apoſtles deſcribe the dignity of his Perſon, and the deſcriptions of the glory that filled the Temple, this is implied in the quotations from the Pſalms, Epheſ. Chapter 4th, and Hebrews, Chapter 1ſt; and it is declared by John, xii. 41.

3. HE appeared to the Patriarchs, and gave the Law.

BY ſuppoſing this, we are aſſiſted in explaining Matt. xxiii. 37.—John, viii. 56.—1 Peter, 1. xi., and iii. 19, 20.; and we find it affirmed, 1 Cor. x. 4, 9.—Heb. xii. 25, 26.

Section III.

THOSE who hold the firſt opinion concerning Jeſus Chriſt, cannot admit the propoſition ſtated in the former Section.

BESIDES their mode of interpreting particular paſſages, they ſay in general, that an Angel of Jehovah may mean any ſenſible ſign of the preſence of the Deity;—and that the Law was given by Angels. *Lindſey.*

THOSE who hold the ſecond and third opinions, agree in anſwering theſe objections: but they differ as to the amount of the propoſition.

IT

It is ſaid by thoſe who hold the ſecond, that the Perſon traced through the Old Teſtament, is a Created Spirit allowed to perſonate the Almighty. *Clayton's Eſſay on Spirit. Ben Mordecai* by *Taylor.*

This concluſion, which thoſe who hold the firſt opinion do not admit to be warranted by the appearances, is combated by thoſe who hold the third, upon three grounds: the uniformity with which the Angel appears in the Perſon of Jehovah;—his taking the incommunicable name Jehovah;—and his claiming worſhip. *Randolph.*

The propoſition connects, in the cloſeſt manner, the Old and the New Teſtament.

CHAP. VI.

Historical view of the manner in which the doctrine concerning the Perſon of Chriſt was taught during his life.

Reasons

Reasons of the obſcurity with which the dignity of his Character was at firſt revealed.—Extraordinary circumſtances which attended his Birth.

Impression which the voice heard at his Baptiſm, Matt. iii. 16, 17., made upon the mind of John the Baptiſt,—and of the Apoſtles. Our Lord refers to it, John, v. 37, 38.

He ſpeaks of God as his Father in a peculiar ſenſe, John, xx. 17. Manner in which he ſtates the connection between his Father and him, Matt. xi. 27.—John, v. 17, 18, 19.—John, x. 30.—Matt. xxii. 41.

Displays of Omniſcience by Jeſus—Manner of performing his Miracles—Claims which ſometimes accompanied the action, Mark, ii. 7—12.

Declaration of Thomas, John, xx. 28.

CHAP.

CHAP. VII.

DIRECT PROOFS OF THE THIRD OPINION CONCERNING THE PERSON OF CHRIST.

Section I.

In many places of the New Teſtament Jeſus is called God.

This name is often applied in a figurative or relative ſenſe, to inferior beings. Yet there may be circumſtances in the manner of applying this name to Jeſus, ſufficient to intimate, that, in its moſt exalted and ſtrict ſenſe, it belongs to him.

Critical examination of the following applications. John, i. 1.—Acts, xx. 28.—Romans, ix. 5.—1 Tim. iii. 16.—1 John, v. 20.

Section II.

The eſſential Attributes of Deity are aſcribed to Jeſus.

An exiſtence that is without beginning or end, Rev. i. 8, 17., and xxii. 13.;—that is not ſuſceptible of change, Heb. xiii. 8.;—that is extended through all ſpace, John, iii. 13.—Matt. xviii. 20., and xxviii. 20.—Coloſſ. i. 17.;—and that is connected with the continued exerciſe of the moſt perfect Intelligence, John, ii. 24, 25.—Rev. ii. 23., according to our conceptions of Deity, ſeparates Jeſus from all creatures.

Section III.

Worship, which is repreſented in Scripture, Iſaiah, xlii. 8.—Matt. iv. 10.—Mark, xii. 29, 30., as belonging excluſively to God, is alſo repreſented as due to Jeſus, Heb. i. 6.—John, v. 23.—Philippians, ii. 10.:—and as given to him by Stephen, Acts, vii. 59, 60.; by the Angels, Rev. v. 13.; and by the Apoſtles, in the prayers and thankſgivings addreſſed to him in the Epiſtles.

Paul, Epheſ. v. 19., may be conceived to allude to the doxologies recorded by the earlieſt Chriſtian writers: *Pliny* mentions carmen Chriſto.

The firſt Arians were accuſed of idolatry, for worſhipping him whom they accounted a creature. The diſtinction between Supreme and Inferior worſhip, by which the modern Arians, *Emlyn*, attempt to exculpate themſelves from this charge, like the Roman Catholic

Catholic distinction between λατρεια and δουλεια, does not appear to have any foundation in Scripture. Romans, i. 25.—Gal. iv. 8.

Socinus said, that the power given to Jesus after his Resurrection, entitled him to worship. The modern Unitarians, *Lindsey*, considering worship as due only to God, attempt to explain, in a consistency with their own system, the many passages of Scripture in which worship appears to be given to Jesus. *Cudworth. Waterland. Clarke.*

CHAP. VIII.

The Divine, and the human nature of Christ, are presented together, in such passages as, John i. 14.—Phil. ii. 6, 7, 8.—Heb. ii. 14, 16.

In the progress of speculation, different opinions arose concerning a point which the Scriptures do not explain, the *manner* in which the two natures are united.

Systems of the Gnostics. *Mosheim. Cerinthians:* Δοκησαι. John bears his testimony against the former, 1 John, ii. 22.; against the latter, 1 John, iv. 2, 3.

THE Apollinarian Syſtem, which aſcribed to Jeſus a true body, but not a human ſoul, was combated in ancient times, by an argument drawn from Acts, ii. 31.; and was condemned by the Council of Conſtantinople, A. D. 381: The Neſtorian, which was underſtood to teach, that Jeſus Chriſt and God are two "Perſons," indiſſolubly united, by the Council of Epheſus, A. D. 431: The Eutychian, which conſidered the human nature as abſorbed in the Divine, by the Council of Chalcedon, A. D. 451. *Monophyſites. Monothelites.*

THE miraculous conception, narrated by Matthew and Luke, illuſtrates Gen. iii. 15.—Luke, ii. 23.—Gal. iv. 4. *Horſley on Incarnation.*

THE Hypoſtatical Union, by which is meant the union in the ſame perſon, of two diſtinct natures, each of which is entire, appears to be taught by the plain declarations of Scripture that Jeſus is both God and man.

UPON account of this union, there are many inſtances in Scripture of ανταδοσις ιδιωματων.

THE ancient diviſion of the doctrine concerning the Son, into θεολογια and οικονομια, and the modern diſtinction of things ſpoken according to the Divine, and according to the human nature of Chriſt, may be applied to explain a great part of the language of the New Teſtament

ment respecting his Humiliation. Heb. v. 7, 8.—Mark, xiii. 32.—Luke v. 52.;—respecting his Exaltation, John, v. 26, 27.—Heb. ii. 9.—Phil. ii. 8, 9, 10.;—and respecting the termination of his Dominion, 1 Cor. xv. 24, 25, 28.

By the Hypostatical Union, Jesus Christ is qualified to be the Saviour of the world.

CHAP. IX.

Origin of opinions concerning the Spirit, to be traced from the form of Baptism, Matt. xxviii. 19.

By the testimony of Christian writers, confirmed by Acts, xix. 2—5., and 1 Cor. i. 13—15., we know that this form was observed in the earliest times.

The practice of connecting instruction with the administration of Baptism, rests upon Apostolical authority. Acts, viii. 35—38.—Romans, x. 10.—1 Peter, iii. 21.

The κατηχουμενοι, or Competentes, were required to

repeat, before their Baptiſm, the Creed of the Church in which they were baptiſed.

Upon the authority of the inference drawn from the form of Baptiſm, and of 2 Cor. xiii. 14., the Holy Ghoſt was worſhipped by the firſt Chriſtians.

In oppoſition to the Syſtem of the ancient Gnoſtics, το λαλησαν δια των προφητων, was added to the third article of the ancient Creed: And, in oppoſition to the Syſtem of Macedonius, the founder of the πνευματομαχοι, a further addition was, before the end of the fourth Century, inſerted in the Creed, commonly called the Nicene Creed.

Socinus denied the Perſonality of the Holy Ghoſt. "The Spirit of God" is often a circumlocution for God;—and often means gifts or powers communicated to men.

But there are places of the New Teſtament in which the Holy Ghoſt is unequivocally deſcribed as a Perſon. John, Chapters 14th, 15th, and 16th.—1 Cor. xii. 1—13.;———and if the Holy Ghoſt be a Perſon, it follows, from the manner in which he is ſpoken of, that he is God.

CHAP.

CHAP. X.

OPINIONS CONCERNING THE MANNER IN WHICH THE SON AND THE SPIRIT ARE UNITED WITH THE FATHER.

Section I.

THE Unity of God, a fundamental truth of Natural Religion, is declared in the Old Teſtament, Deut. vi. 3.; and in the New, Mark, xii. 32.—1 Cor. viii. 6, &c.

YET the Scriptures lead us to conſider every one of three Perſons as God. Therefore, there muſt be a ſenſe, whether John, x. 30., and 1 John, v. 7., be underſtood in that ſenſe or not, in which theſe three Perſons are one God.

τριας, Trinitas, was imported, in the ſecond Century, from the Platonic School, to expreſs this Union.

Section

Section II.

THE three Syſtems of Trinity may be named, Sabellian, Arian, and Catholic.

SABELLIANS ſpoke of God as one Perſon. τριωνυμος. They were called by their adverſaries, Patropaſſians. Their Syſtem preſerves the Unity of God; but cannot be reconciled with the language and views of Scripture.

ARIANS ſaid, that Jeſus Chriſt is a creature; that he is called only-begotten, becauſe he was made before other creatures, to be the inſtrument of creating them; and that he was conſtituted God.

THE Council of Nice, in oppoſition to this Syſtem, applied ὁμοουσιος to the Son. Hiſtory of this word.

SEMI-ARIANS called the Son ὁμοιουσιος. All who hold any modification of the Arian Syſtem, are known by their averſion to the word ὁμοουσιος.

THE Catholic Syſtem is μια ουσια και τρεις υποστασεις, or εις Θεος εν τρισιν υποστασεσι.

Section III.

Two principles, by which thoſe who hold the Catholic Syſtem of the Trinity, endeavour to repel the charge

charge of Tritheiſm, and to reconcile the Unity of God with the ſubſiſtence of three Perſons.

First Principle. The Father is πηγη θεοτητος---αρχη---αιτιος. Son and Spirit are αιτιατοι. Generation—Proceſſion. The αιτιατοι always exiſted with the αιτιος. The Son was λογος αιδιος πατρος. λογος ενδιαθετος: λογος προφορικος.

Generation of the Son properly means the communication of the Divine Eſſence from the Father to him: μονογενης παρα Πατρος: Θεος εκ Θεου. It is applied figuratively by ancient writers, to denote not the beginning of his exiſtence, but προελευσις, προβολη; his coming forth to create: πρωτοτοκος πασης κτισεως. It is applied alſo to his Incarnation, Luke, i. 35. The two laſt applications of this phraſe were parts of the οικονομια: συγκαταβασεις, implying that ſubordination of the Son which reſults from the Father's being the fountain of Deity. *Horſley*. Meaning of αυτοθεος.

Spirit, who proceedeth from the Father, is ſubordinate to the Father. He is alſo repreſented as ſubordinate to the Son. Hence believed by the Latin Church to proceed from the Son alſo. *Filioque*.

Second Principle. The three Perſons are inſeparably joined. Interior Generation. εμπεριχωρησις. John, xiv. 10.

Resemblance between the Scheme of the Trinity, held by the Chriſtians of the Platonic School, and the Catholic Syſtem. *Horſley*.

Section

Section IV.

Dr. Clarke's Scripture Doctrine of the Trinity. Review of his Syſtem.

View of the amount of our knowledge upon the ſubject of the Trinity. *Stillingfleet's Works*, Vol. iii. p. 352.

Men of ſpeculation ought to exerciſe mutual forbearance: and the minds of the people ſhould not be diſturbed, by preſenting to them different theories of the Trinity.

LIST OF BOOKS UPON THE TRINITY.

Bishop Bull; the ableſt defender of the Catholic Syſtem. *Cudworth*, tranſlated by *Moſheim*. *Pearſon on the Creed*. *Moſheim—De rebus Chriſtianorum*: and his *Church Hiſtory*.

Clarke. *Clayton's Eſſay on Spirit*. *Ben Mordecai* by *Taylor*. *Emlyn*. Hiſtory of Arianiſm in *Jortin's Works*.

Waterland. *Randolph's Vindication of the Trinity*. *Burgh*.———*Gibbon*.

Lardner, *Prieſtley*, *Lindſey*, and the other Socinians of the preſent day, have found a formidable antagoniſt in *Biſhop Horſley*, who, in his Volume of *Tracts* upon this Controverſy, appears far ſuperior to them, both in learning and in argument.

HEADS

HEADS OF LECTURES IN DIVINITY.

BOOK IV.

OPINIONS CONCERNING THE NATURE, THE EXTENT, AND THE APPLICATION OF THE REMEDY BROUGHT BY THE GOSPEL.

CHAP. I.

OPINIONS CONCERNING THE REMEDY LEAD BACK TO OPINIONS CONCERNING THE DISEASE.

Section I.

ALTHOUGH ſeveral parts of the third Chapter of Geneſis, which gives an account of the introduction of ſin,

ſin, cannot be interpreted literally, the whole cannot be regarded as an allegory: for it is part of a continued hiſtory; and there are references to it in the New Teſtament, as 2 Cor. xi. 3.—1 Tim. ii. 13, 14, 15.

If we regard it as the hiſtory of a real tranſaction, related after the ſymbolical manner, we learn from it many important facts: and the middle interpretation which we are thus able to give, is warranted by the laws of ſound Criticiſm;—has been proved, *Sherlock on Prophecy*, to be agreeable to the ſenſe of the ancient Jewiſh Church;—and is ſupported by alluſions that pervade the New Teſtament, Romans, Chap. 5th.—John, viii. 44.—1 John, iii. 8.—Romans, xvi. 20.—Rev. Chapters 12th, 20th, and 21ſt.

Section II.

Opinions with regard to the effects which the Fall of Adam produced upon his Poſterity, may be reduced to four Syſtems.

1. Opinion of Pelagius, adopted by Socinus, that the powers of human nature are not impaired, nor the circumſtances of the human race injured, by the ſin of Adam.

2. Opinion of Arminius, defended by Whitby, *de imputatione peccati Adami*, that death is an evil brought upon

upon the poſterity of Adam by his fault; and that the change upon the condition of the human race, from a life preſerved without end to mortality, is unfavourable to their moral character.

3. Opinion, that human nature is corrupt. *Edwards on Original Sin.*

From the fact, that mankind, in all ſituations, and with every meaſure of advantage, have been ſinners, there is inferred a natural propenſity to ſin; and this inference is ſupported by Scripture. Eccleſ. vii. 29.—Geneſis, i. 27, 31., and viii. 21.—Pſalms, li. 5.; and lviii. 3.—Job, xiv. 4., and xv. 14.—John, iii. 6.—Romans, vii. 18.—Gal. v. 19.

This corruption is underſtood to be a defect or perverſion of the original qualities of human nature; and is called ſpiritual death: But man does not ceaſe to be a Moral Agent.

Queſtions concerning the tranſmiſſion of this corruption.

4. Opinion, that the ſin of Adam is imputed to his Poſterity.

The third and fourth opinions taken together, or what have been called the mediate and immediate im-

putation of the ſin of Adam, form the Calviniſtic view of the effects of it.

It is unqueſtionable, that both the bleſſing and the penalty pronounced upon Adam, extend to his poſterity. From this fact, taken in conjunction with the reaſoning of the Apoſtle, Romans, v. 12—19., has ariſen the notion of a Covenant made with Adam, in which he acted as a fœderal head, the Repreſentative of the human race.—We ought to beware of puſhing the analogy too far.

Difficulties attend the ſuppoſition of an univerſal Conſtitution for the human race, by which the ſin of their firſt Parent extends to all his offspring. But difficulties nearly the ſame recur, in whatever manner we attempt to account for the origin of evil: And the Goſpel, without profeſſing to explain thoſe difficulties, reſts the revelation of a Remedy upon this undeniable propoſition, that "all have ſinned."

CHAP. II.

The various ſects of Chriſtians, admitting the fundamental propoſition, that "all have ſinned," agree in conſidering

ſidering the Goſpel as a Remedy for the preſent ſtate of moral evil: But they differ in opinion as to the Nature of the Remedy; and their opinions on this ſubject are reducible to three Syſtems, which we diſtinguiſh by the names of the Socinian, the Middle, and the Catholic.

Section I.

SOCINIAN Syſtem may be learnt from *Prieſtley*.

FORGIVENESS is freely diſpenſed to thoſe who repent, by the eſſential goodneſs of God, without regard to the ſufferings or merit of any other Being.

JESUS is the Meſſenger of the Divine grace, who declares that God is merciful;—the Inſtructor of the world, whoſe death, although merely a natural event, was his teſtimony to all that he had ſaid;—afforded a bright example of every virtue;—and paved the way for his Reſurrection, which confirmed the truth of the great promiſe of Immortality, by exhibiting to Chriſtians a dead man reſtored to life.

THE Goſpel is underſtood to ſave from ſin, becauſe it is the moſt effectual leſſon of righteouſneſs.

THIS ſimpleſt Syſtem concerning the Remedy, cannot be received by thoſe who believe in the pre-exiſtence

of Jeſus;—who have a ſtrong apprehenſion of the evil of ſin;—and who form their opinion of the Remedy from the language of Scripture:——And it does not account for the powers ſaid to be given to Jeſus after his Reſurrection.

Section II.

MIDDLE Syſtem may be learnt from *Balguy's Eſſay on Redemption, Ben Mordecai's Apology;* and *Price.*

ALTHOUGH God is merciful, a diſtinction ought to be made between the Innocent and the Penitent. Jeſus, by the merit of his ſufferings, acquired a reward not merely perſonal, but the right of ſaving men from their ſins, and of giving them immortality. John, xvii. 2.—Heb. ii. 9, 10.—Acts, v. 31.

THIS Syſtem preſerves the contraſt marked, Romans, v. 19., between the firſt and the ſecond Adam;—exhibits an illuſtrious reward of tranſcendent virtue;—and checks preſumption, becauſe penitents receive nothing upon their own account, the ſalvation of the human race being præmial to the Redeemer.

BUT this Syſtem involves the Arian opinion concerning the Perſon of Jeſus Chriſt: And, although beautiful

and

and pleaſing, yet, like many other theories, it proceeds upon a partial view of facts.

Section III.

CATHOLIC Syſtem, ſo called becauſe it has been generally held in the Chriſtian world, enters into the Creed of both the eſtabliſhed Churches of Britain; and is thus expreſſed in our Confeſſion. "The Lord Jeſus, "by his perfect obedience and Sacrifice of himſelf, which "he, through the Eternal Spirit, once offered up unto "God, hath fully ſatisfied the Juſtice of his Father; "and purchaſed not only reconciliation, but an ever-"laſting inheritance in the kingdom of heaven"——.

ACCORDING to this Syſtem, the Remedy brought by the Goſpel, is, Pardon, and Eternal life; or a complete redemption from the evils of ſin, obtained and conferred through the Mediation of a Perſon, who, having offered himſelf a Sacrifice for ſin, is now ſet down at the right hand of God.

CHAP. III.

THE diſtinguiſhing feature of the Catholic Syſtem concerning the Nature of the Remedy, being known by the

name of the Doctrine of the Atonement, or the Satisfaction of Chriſt, it is incumbent on thoſe who hold that Syſtem, to ſhow that the Doctrine of the Atonement is not irrational or unjuſt;—and that it is the doctrine of Scripture.

Section I.

THE Almighty is to be conſidered as a Lawgiver who exerciſes a Moral Government; obedience to the laws of which conſtitutes the happineſs of his reaſonable creatures. Sin is the tranſgreſſion of law: Guilt, the deſert of ſuffering: Puniſhment, the ſuffering in conſequence of this deſert.

SATISFACTION is that method of fulfilling an obligation which may either be admitted or refuſed. It cannot procure the pardon of ſin without the good-will of the Lawgiver.

SATISFACTION by vicarious puniſhment is not practiſed in human judgments, becauſe the knowledge of the lawgiver or judge is imperfect;—and becauſe no man has power over his own life.

BUT, in the Subſtitution of Chriſt, there was a concurrence of the acceptance of the Lawgiver, and the conſent of the Subſtitute.

BY

By this Subſtitution, the authority of the Divine Government is vindicated,—and the moſt tender compaſſion to mankind diſplayed.

Grotius. Stillingfleet. Clarke. Tomkins. Elliot.

Section II.

From Heathen ſacrifices, whatever was the origin of them, we gather, that the people underſtood there was in ſome ſacrifices a Subſtitution of the Victim for the Offerer;—and that words expreſſive of this familiar idea occur in ancient languages. αγος: αγιαζω. καθαιρω. ιλασκω. *pio. luſtro. placo.*

Section III.

In the Jewiſh Ceremonial, which being of Divine inſtitution, cannot contain any practice inconſiſtent with reaſon or juſtice, there were ſin-offerings which implied a Subſtitution: Lev. 4th, 5th, and 6th Chapters: And there was a day of atonement, Lev. xvii. 10, 11.

The efficacy of this Subſtitution extended to legal uncleanneſs;—to ſins of ignorance;—and to ſins which admitted of full reſtitution;—not to preſumptuous ſins.

Sin-

SIN-OFFERINGS, in the Jewiſh Ceremonial, were not merely emblematical of holineſs,—nor merely memorials of the Divine placability,—but were parts of a Conſtiſtution, which admitted in certain caſes, of a relaxation of the threatened puniſhment, upon the ſubſtitution of the life of an appointed victim. *Law.*

Section IV.

WHEN we attend to the intimate connection between the Moſaic and the Chriſtian Diſpenſations, and when we aſſign their proper place to the three great diviſions of the Moſaic Diſpenſation, the Moral, the Political, and the Ceremonial law, we are led to expect, that the Ceremonial law was intended by God to be a figure and repreſentation of that Religion, at whoſe coming it was to ceaſe. *Warburton.*

OF this emblematical character of the Ceremonial law, the Prophets gave various intimations: It is implied in many paſſages of the New Teſtament: John, i. 29.—Luke, xxii. 15, 20., and xxiv. 44.—John, xix. 30, 36.—1 Cor. v. 7.—Epheſ. v. 2.—Coloſſ. ii. 17.;—and it is unfolded in the Epiſtle to the Hebrews.—Occaſion of writing that Epiſtle.—General plan of the firſt ten Chapters.

AMOUNT of that concluſive argument in favour of the

the Catholic Syſtem concerning the Nature of the Remedy, which ariſes from the Apoſtle's repreſenting the ſacrifices of the law as figures, ſhadows, types, of the Sacrifice on the Croſs.

ANALYSIS of Hebrews, viii. 5.;—of part of the 9th Chapter;—of part of the 10th;—and of part of the 13th.

SOCINIANS ſay, that the whole reaſoning and language of the Apoſtle, is merely an alluſion to Jewiſh cuſtoms;——and that the Prieſthood of Chriſt commenced when he entered into heaven. *Macknight on the Hebrews.*

Section V.

THE direct ſupport which the Doctrine of Atonement derives from the general language of Scripture, is found in a complex view of the value annexed to the ſufferings of Chriſt;—of the character uniformly given of them;—and of the effects aſcribed to them.

1. THE value of the ſufferings of Chriſt ariſes from the ſeverity of them, taken in conjunction with the innocence and dignity of the Sufferer. His agony. Iſaiah, liii. 10.—Mark, xiv. 33, 34.—Luke, xxii. 41—44.—John, xii. 27.—Hebrews, v. 7. Atteſtations of his innocence. Hypoſtatical Union.

2. HIS

2. His sufferings are uniformly represented under the character of a punishment of sin,—by the use of the prepositions ὑπερ. 1 Cor. xv. 3.—2 Cor. v. 15.; δια. Romans, iv. 25.; περι. Romans, viii. 3.—1 Peter, iii. 18.; ανθ. Matt. xx. 28.—1 Tim. ii. 6.: which is the natural method of intimating a Substitution;——and by expressions which directly apply this character, Isaiah, liii. 5, 6, 12.—1 Peter, ii. 24.—Heb. vii. 27., and ix. 28.—2 Cor. v. 21.—Gal. iii. 13.

3. The effects ascribed to the death of Christ, are,

1. Reconciliation, or the equivalent terms, Propitiation,—Atonement,—Making peace. καταλλασσω. ιλασκω. Col. i. 20.—1 John, ii. 2.—Rom. v. 11.—Heb. ii. 17. These expressions imply that wrath of God against sinners, or punitive justice, which is often intimated in Scripture. Jude, 7th Chapter.—John, iii. 36.—Romans, i. 18.—Heb. x. 30.—2 Thess. i. 6.—Heb. ii. 10.—2 Cor. v. 18.

11. Redemption. Ephes. i. 7. λυτρου: απολυτρωσις: λυτρον. Matt. xx. 28.—1 Cor. vi. 20.—1 Peter, i. 18., compared with Exod. xxx. 16.—Numbers, 3d Chap.

111. Forgiveness of sins. Acts, xiii. 38.—Ephes. i. 7.—Matt. xxvi. 28. αφεσις: αφιημι.

1v. Justification.

IV. JUSTIFICATION. Romans, v. 9. Meaning of this term illuſtrated by an Analyſis of Romans, iii. 19—31.

CHAP. IV.

ETERNAL life being the termination of the Remedy, the Catholic Syſtem connects the hope of it with all the previous ſteps; and thus exhibits a completeneſs and conſiſtency in its account of the Nature of the Remedy, which are not found in either of the other Syſtems, or in the fanciful theory publiſhed in the 9th Book of *Warburton's Divine Legation of Moſes*.

IT lays the foundation of this hope in Reconciliation. Romans, v. 1, 2. Death intervenes by a judicial ſentence, from which the interpoſition of Chriſt procures an acquittal. 2. Tim. i. 10.—Heb. ii. 14.

THE Active and Paſſive Obedience of Chriſt, which are not diſtinguiſhed in Scripture, Romans, v. 19.—Heb. ix. 12, 15.—1 Theſſ. v. 9, 10., conſtitute, together, what are called his Merits, the ἐν δικαιωμα, Romans, v. 18., which is counted to us. Gal. iv. 4, 5.

THE

THE Goſpel, by delivering men from ſpiritual death, qualifies them for Eternal life. Hence the propriety of applying Salvation, Heb. v. 9., and Redemption, Heb. ix. 12., to denote Eternal life. Rev. xxii. 2, 3.—Rom. v. 21.

THE right to the tree of life, acquired for us by the death of Chriſt, is confirmed by his life. Rom. v. 10. Security which our hopes derive from his Reſurrection, Romans, iv. 25.—1 Peter, i. 3. ;——his power to give life ;——his relation to us ;——his interceſſion, Heb. vii. 25. ;——his ſending the Spirit as the *Earneſt* of the inheritance, Epheſ. i. 14., to form that life, which is heaven begun in the ſoul, Coloſſ. iii. 3, 4. ;——and his being appointed Judge of all.

THIS Chapter unfolds the full amount of the expreſſions uſed, John, vi. 68.—1 John, v. 11.,—and the ſignificancy of μεσίτης, the Mediator, Heb. ix. 15.—1 Tim. ii. 6.—Heb. vii. 22.

ACCORDING to the account of the Nature of the Remedy given in the Catholic Syſtem, the Goſpel is admirably fitted to remove the fears, and to revive the hopes of the Contrite.

CHAP.

CHAP. V.

INTRODUCTION TO OPINIONS CONCERNING THE EXTENT OF THE REMEDY.

Section I.

In one preliminary point all Chriſtians agree, that the Goſpel, according to the promiſe given to Adam and Abraham, was not intended for ſome quarters of the Globe to the excluſion of others.

The Law of Moſes was a local Diſpenſation, intervening between the promiſe of an univerſal Religion, for which it prepared the world, and the fulfilment. *Leland. Shaw. Jortin. Clarke.*

In condeſcenſion to the prejudices of the Jews, who did not underſtand the ultimate purpoſe of the Diſpenſation under which they lived, the true character of the Goſpel was gradually opened by incidental expreſſions, Matt. viii. 11.—John, x. 16., and xii. 32.;—by parables, Matt. Chapters 20th, 21ſt, and 22d;—by action, John, ii. 13., and Mark, xi. 15. *Hurd.*

THE unlimited extent of the Apoſtolical Commiſſion was explained to Paul by Revelation; to the other Apoſtles, Acts, 10th and 11th Chapters.

ASSOON as this enlarged idea took poſſeſſion of their minds, it became the great ſubject of their diſcourſes and their writings. Rom. i. 16.

Section II.

FROM the terms in which the Goſpel is offered, there ſeems to ariſe another preliminary point in which all Chriſtians may be expected to agree, that it brings a Remedy only to thoſe who repent and believe.

BUT, as very different opinions are entertained with regard to the nature of Repentance and Faith, ſo the Socinians are led, by the general principles of their Syſtem, to ſuppoſe, that thoſe who have not repented and believed upon earth, may be reformed by ſufferings after death.

OPINION concerning the final reformation of the wicked, may be traced back to *Origen;*—was revived by ſome Socinian writers: *Le Plan de Dieu, par Petit pierre;* and has been embraced by ſome who hold the Doctrine of Atonement, as magnifying the effect of the interpoſition

interpoſition of Chriſt. He is μεγαλης βυλης αγγελος, Iſaiah, ix. 6.;—the Agent employed in extirpating moral evil from the Creation;—the Author of the reſtitution of all things.

Such ſpeculations, however pleaſing and plauſible, extend far beyond the limits of our faculties;—reſt upon conjecture, not upon reaſoning;—are not an eſſential part of Theology;—are not the characteriſtical tenets of any great body of Chriſtians.

CHAP. VI.

The Queſtion concerning Univerſal and Particular Redemption, does not imply any difference of opinion as to the ſufficiency of the death of Chriſt, or the number and character of thoſe who ſhall finally be ſaved, but reſpects merely the deſtination of the death of Chriſt.

Those who hold that this event was, in the purpoſe of the Father, and the will of the Son, intended equally for the benefit of all, and that it hath put all men into a condition in which they may be ſaved, argue with much plauſibility from the character of the Father of

all;—from the general ſtrain of Scripture;—and from ſuch Texts as John, i. 29., and iii. 16.—1 Tim. ii. 4., and iv. 10.—2 Peter, iii. 9.—1 John, ii. 2.—1 Cor. viii. 11.—Romans, xiv. 15.—2 Peter, ii. 1. *Barrow. Whitby.*

THOSE who hold that the deſtination of the death of Chriſt reſpected only ſuch as ſhall finally be ſaved by him, argue from ſuch paſſages as John, x. 11., and xv. 12, 13, 14.—Epheſ. v. 25.

THEY explain many of the Texts urged in favour of Univerſal Redemption, by obſerving, that the perſons ſaved by Chriſt are found in all parts of the world, 1 John, ii. 2.;—and that the Goſpel imparts many bleſſings even to thoſe who are not ſaved. Heb. vi. 4.—1 Tim. iv. 10.

THEY contend, that a limitation of the meaning of thoſe Texts which ſeem to favour Univerſal Redemption, is required by the ſtate of the ancient Heathen world, and of many nations in modern times: and alſo by the event in Chriſtian countries.

THEY reſt, therefore, in a deſtination to ſave thoſe who ſhall be ſaved, as more worthy of the Sovereignty of God; and as taught by our Lord. John, vi. 37, 38, 39.

CHAP.

CHAP. VII.

DIFFERENT SYSTEMS OF PREDESTINATION ARISE FROM DIFFERENT CONCEPTIONS OF THE DIVINE FOREKNOWLEDGE.

Section I.

SOCINUS held, that contingent events, such as the determinations of free agents, not being certainly future, are incapable of being the subjects of infallible foreknowledge.

THIS opinion, according to which there cannot be a Predestination of Individuals, degrades the Supreme Being, saps the foundations of Religion, and contradicts Scripture.

SOME later Socinians have attempted to account for the predictions of Scripture, by saying, that God may foresee future events when he pleases, by making a particular Ordination concerning them.

THE Materialism of *Dr. Priestley* takes away the distinction between contingent and necessary events.

Section II.

ARMINIUS inferred from the predictions of Scripture, that, by the ſuper-eminent excellence of the Divine Nature, the moſt contingent future events, in a manner which cannot be explained, are foreknown by God: And he did not conſider the certainty of a future event as inconſiſtent with its contingency.

HE built his Syſtem of Predeſtination upon the Divine Preſcience, thus underſtood. God foreſeeing the faith and good works of ſome, determined from all Eternity, to give them, upon account of Chriſt, eternal life: Foreſeeing the unbelief and impenitence of others, he determined from all Eternity, to leave them ſubject to condemnation.

ARMINIUS diſtinguiſhed between the Antecedent and the Conſequent will of God: a will antecedent to the conſideration of the conduct of individuals to ſave all men: a will, conſequent, upon the conſideration of their conduct to ſave ſome, and to condemn others. *Whitby upon the Five Arminian Points.*

Section III.

THE characteriſtical feature in the Calviniſtic Syſtem, is the entire dependence of the creature on the Creator, whoſe

whoſe will is conſidered as the cauſe of every thing that now exiſts, or that is to be.

Scientia ſimplicis intelligentiæ, called naturalis et indefinita, or the repreſentation in the Divine underſtanding of all things poſſible;—and Scientia viſionis, called libera et definita, or the knowledge which God from Eternity had of all that he was to produce, are conſidered as comprehending all that can be known.

The condition of the human race entered into that one Decree, which, embracing at once the end and the means, ordained from Eternity, with perfect wiſdom, all that was to be.

Hence diſputes about the order of the Divine Decrees, and the controverſy between the Supra-lapſarians and the Sub-lapſarians, are inſignificant.

From this view of the Divine foreknowledge reſults the Calviniſtic doctrine of Predeſtination, which is unfolded in the 3d Chapter of the Confeſſion of Faith of the Church of Scotland, and in the 17th Article of the Church of England.

The Calviniſts conſider the Decree of Election, by which God choſe out of the whole body of mankind certain perſons, who are called the Elect, to whom in due

due ſeaſon are effectually applied the means of their being delivered from corruption, as Abſolute, or ariſing entirely from the good pleaſure of God.

UNDERSTANDING by the Covenant of Redemption the appointment of the Father, by which the Son was conſtituted Mediator, they conſider the Merits of Chriſt not as the cauſe of the Decree of Election, but as a part of that Decree.

THEY conſider the Decree of Reprobation, including two Acts, Preterition, and Condemnation, as alſo Abſolute.

THEY conceive the Extent of the Remedy offered in the Goſpel, to have been determined beforehand by the Divine Decree.

Section IV.

ACCORDING to the Socinian Syſtem of the Divine foreknowledge, Electio et Reprobatio in genere certa: in individuo mutabilis.

BUT the Arminians and Calviniſts, agreeing in this fundamental principle, that contingent events are foreſeen by God, have framed two Syſtems of Predeſtination, which admit of being compared.

THE

THE Arminians aſcribe to the Deity, a foreknowledge of events that are to happen upon certain conditions, to which they give a name, invented by *Molina*, Scientia media; meaning, that it lies in the middle, between Scientia ſimplicis intelligentiæ, and Scientia viſionis: and they conſider it as the ground of the Decree reſpecting the everlaſting condition of thoſe whoſe conduct is foreſeen.

REASONING, by which the Calviniſts ſhow that this new term cannot denote any kind of knowledge which is not comprehended under the two former terms: every thing that is to exiſt, deriving its futurition from the Decree of God, and being foreſeen becauſe it is decreed.

CALVINISTIC expoſition of 1 Sam. xxiii. 10—14., and Matt. xi. 21.

IN the Arminian Syſtem, impetratio ſalutis may be of much wider extent than applicatio ſalutis: In the Calviniſtic, the extent of the two is equal.

CHAP.

CHAP. VIII.

OPINIONS CONCERNING THE APPLICATION OF THE REMEDY.

By the Application of the Remedy, is meant the production of that character which is required in thoſe that partake of all the bleſſings of the Goſpel.

Socinians, adopting the principles of Pelagius, conſider the production of this character as wholly the work of man. A Deo habemus quod homines; a nobis ipſis quod juſti ſumus.

Arminians and Calviniſts agree, that man in his fallen ſtate, cannot, by the mere exerciſe of his own powers, attain this character; and that the influence of the Spirit of God, called Grace, is poſſible and neceſſary: They differ as to the nature and efficacy of Grace.

Arminians ſpeak of common, preventing, exciting Grace, of which all men partake; and by the right improvement of which, ſome become worthy of receiving ſubſequent

ſubſequent and co-operating Grace: They ſay that Grace is effectual or ineffectual, according to the reception it meets with; and that it is reſiſtible: They call it lenis ſuaſio; moral ſuaſion.

CALVINISTS conſider the Grace connected with ſalvation, as confined to thoſe whom God hath choſen; as a ſupernatural influence exerted by the Creator upon the faculties of the human mind, which deriving its efficacy from the power of God fulfilling his purpoſe, never can fail of its effect; and which produces, in a manner that they do not pretend to explain, John, iii. 8., but ordinarily with the uſe of means, and always in a conſiſtency with the reaſonable nature of man, that change which is the work of the Spirit.

THIS Grace does not preſerve any man in this ſtate from every kind of ſin: But thoſe to whom it is given, cannot fall from it either finally or totally.

CHAP.

CHAP. IX.

COMPARISON OF THE DIFFICULTIES WHICH ADHERE TO THE ARMINIAN AND CALVINISTIC SYSTEMS CONCERNING THE EXTENT AND APPLICATION OF THE REMEDY.

Section I.

THE Arminian Syſtem, which appears upon a general view moſt ſatisfying to a pious and benevolent mind, is found upon examination, to labour under three difficulties.

1. THE ſuppoſition of an adminiſtration of the Means of grace ſufficient to bring all men to ſalvation, upon which this Syſtem proceeds, appears to be contradicted by fact.

2. THIS Syſtem, while in words it aſcribes all to the grace of God, does, in effect, reſolve our ſalvation into ſomething independent of that Grace.

3. THAT failure in the purpoſe of the Almighty, which this Syſtem ſeems to imply, is not eaſily reconciled with our notions of his Sovereignty.

SPECIMEN

SPECIMEN of attempts to ſolve theſe difficulties, in *Whitby*, and in *Clarke's* Sermon *on the Grace of God.*

Section II.

THE objections to the Calviniſtic Syſtem, however much multiplied in words and in diviſions, may be reduced to two.

1. IT is conceived to be inconſiſtent with the nature of man as a free Moral Agent.

2. IT is conceived to repreſent the Almighty in a light inconſiſtent with his Moral Attributes; as partial, unjuſt, inſincere.

ANSWERS to theſe objections in the two following Sections.

Section III.

THE objection to the Calviniſtic Syſtem, as inconſiſtent with the nature of a free Moral Agent, proceeds upon that definition of liberty, illuſtrated by *Reid*, *Whitby*, *King*, *Clarke*; according to which, it is called liberty of indifference; the ſelf-determining power: The objection vaniſhes, when we adopt the definition illuſ-

trated by *Locke* and *Edwards*; the power of acting according to choice.

THE determinations of Mind, are the exertion of thoſe innate powers of action by which Mind is diſtinguiſhed from matter: But of every particular determination there muſt be a cauſe.

EFFICIENT cauſes produce changes in the Natural world: Motives, or moral inducements, are final cauſes, in reference to which Mind puts forth its powers. The plan of Providence embraces both efficient and final cauſes.

MOTIVES do not always operate according to their apparent ſtrength. The uncertainty in the operation of motives, ariſes from the defects of the underſtanding, and the diſorders of the heart. This uncertainty is removed by applying an effectual remedy to the corruption from which it proceeds.

HENCE, the Calviniſts not reſting in what is called gratia congrua, or grace exerciſed in congruity to the diſpoſition of him who is the ſubject of it, place the efficacy of Divine grace in the renovation of the mind, conjoined with the exhibition of ſuch moral inducements as are fitted to call forth the exertions of a mind acting according to reaſon.

By this efficacy, the Almighty infallibly directs the conduct of the Elect;—and they attain the liberty of a Moral Agent.

Section IV.

The Almighty distributes his favours according to his pleasure: And the grace by which any are saved proceeds from compassion, an exercise of goodness to which none can claim a right.

The Decree of Reprobation does not exert any influence upon the minds of men, leading them to sin: The necessity of sinning is not physical, which frees from all blame; but moral, which implies the highest degree of blame.

If we ask why God gave only to some that grace, which although not bound to give to any, he might have given to all, we recur to the ancient question concerning the origin of evil. View of the attempts that have been made to solve this problem: Opinions concerning a state of pre-existence; concerning a good and evil principle.

In opposition to the Manichean System, we learn from Reason and Scripture, that the controul and superintendence

intendence of the Supreme Mind, from whom every part of the Creation derived its being, extends throughout the Univerſe; and, although we cannot explain how evil is ſubſervient to good in the general Syſtem, we infer from the exiſtence of the world, that it was not unworthy of God to produce a world ſuch as this. *Butler's Analogy.*

THIS philoſophical anſwer to the queſtion concerning the origin of evil, is the anſwer to the ſecond objection againſt the Calviniſtic Syſtem.

ARMINIANS are obliged to have recourſe to the ſame anſwer; for the ultima ratio of the inequality in the diſpenſation of the gifts, both of nature and grace, is the good pleaſure of God.

MEANING of the Calviniſtic expreſſion, that the end of the whole Syſtem is the glory of God.

MORAL evil is the object of the Divine abhorrence. The evil that is in the Univerſe is permitted to exiſt, upon account of its connection with the good which he chooſes.

CHAP.

CHAP. X.

GENERAL VIEW OF THE SUPPORT WHICH SCRIPTURE GIVES TO THE CALVINISTIC SYSTEM.

Section I.

ALL the actions of men, even thoſe which Scripture holds forth as wicked and puniſhable, are repreſented as being comprehended in the great plan of Divine Providence. Such general expreſſions, as Pſalms, lxxvi. 10.—Prov. xvi. 4.—Iſaiah, xlv. 7.—Lament. iii. 37, 38., are illuſtrated by many particular hiſtories, as Geneſis, l. 20.—Exodus, x. 1, 2.—Jerem. xxvii. 5.—Matt. xvi. 21.—Acts, iii. 18., and iv. 27.

Section II.

THE Predeſtination of which Scripture ſpeaks, is aſcribed to the good pleaſure of God.

Two different Syſtems, with regard to the interpre-

tation of the Scripture words, προοριζω, προθεσις, εκλογη, εκλεκτοι.

ACCORDING to one Syſtem, they refer to a purpoſe of placing all nations in the ſame favourable circumſtances with regard to Religion, which began to be executed by the preaching of the Goſpel; and the progreſs in the execution of which, depends upon the good pleaſure of God. Matt. xi. 25, 26. *Taylor* of Norwich.

ACCORDING to another Syſtem, ſuch expreſſions as occur, Epheſ. i. 3—11., are underſtood not merely to reſpect the calling large Societies to the knowledge of the Goſpel, but to imply the election of individuals.

THE Reaſons of this Syſtem are drawn partly from the 9th and 10th Chapters of the Epiſtle to the Romans,—and partly from ſuch paſſages as the following, which appear to declare the election of individuals, without regard to the nations to which they belong. Matt. xxiv. 22.—John, vi. 9.—Acts, xiii. 48.—Romans, viii. 28—33.

Section III.

THE various deſcriptions of that change of character by which men are prepared for eternal life, ſeem intended to magnify the power, and to declare the efficacy of that

that grace by which it is produced. 1 Cor. ii. 14.—John, vi. 45.—Ephes. ii. 1., and iv. 18, 19.—Ezek. xxxvi. 26.—John, iii. 5.—2 Cor. v. 17.—Ephes. i. 19., and ii. 10.—Phil. ii. 13.

Section IV.

THE commands, the counsels, and the exhortations of Scripture, are not rendered unnecessary with regard to the Elect, by the efficacy of Divine grace.—They are addressed indifferently to all—They may be of real benefit to many who are not elected—They declare what is the duty of all, and what moral inability does not excuse men from performing.

DISTINCTION between the Secret and the Revealed will of God.

THE difficulty of reconciling the earnestness of the expostulations of Scripture, with the infallible execution of the Decree that only some shall be saved, belongs to the Arminian no less than to the Calvinistic System, and can be removed only by abridging, with the Socinians, the Divine foreknowledge.

CHAP.

CHAP. XI.

HISTORY OF CALVINISM.

FROM the doctrine which *Origen* had oppoſed to Manichean errors, *Pelagius*, a native of Britain, in the fifth Century, drew the fundamental poſition of his Syſtem.

AUGUSTINE, who had himſelf written againſt the Manicheans, but who conſidered *Pelagius* as having departed far from the truth, lays down in his works a Syſtem, nearly the ſame in ſubſtance with the Calviniſtic, which was generally received in the Latin Church.

FROM his days there have been known in the Chriſtian Church two oppoſite Syſtems of Predeſtination, each of which has had numerous defenders.

CASSIAN and *Fauſtus*, authors of Semi-Pelagianiſm. *Godeſchalcus* in the ninth Century. *Thomas Aquinas*, and *Joannes Scotus*, the Fathers of School Divinity, oppoſed to one another in the thirteenth and fourteenth Century.

THE

THE Council of Trent did not put an end to this Controverſy: The Jeſuits, from the inſtitution of their order, oppoſed the Dominicans, who held the doctrine of *Auguſtine.*

SINCE the Reformation, the following names may ſerve to mark the hiſtory of this Controverſy.

LUTHER: Melancthon: Calvin, the ableſt defender of the Syſtem of *Auguſtine*, who died in 1564.

LUTHERAN and Reformed Churches: *John Knox:* *Thirty-nine Articles of the Church of England: Arminius*, who died in 1609: *Remonſtrants: Grotius: Synod of Dort*, 1618: *Five Arminian Articles: Catechiſm of Heidelberg: Davenant* againſt *Hoard.*

JANSENIUS: Janſeniſts: Moliniſts.

AFTER the Synod of Dort, the political conduct of the Puritans brought Calviniſm into diſrepute with the friends of Monarchy in England. *Laud. Weſtminſter Confeſſion of Faith.*

SOME mitigated form of Arminianiſm was ſupported in the end of the laſt Century, by *Barrow, Tillotſon;* in this, by *Clarke, Whitby:* And the Engliſh Clergy wiſh to conſider themſelves as not fettered by their Articles

ticles to either Syſtem of Predeſtination. *Burnet. Fortin.* There are in the Engliſh Church, Doctrinal Calviniſts; Univerſaliſts; Arminians.

Upon this ſubject, as upon the Trinity, it is not proper to ſtate the controverted points to the people: And men of ſpeculation ſhould exerciſe mutual forbearance; ſhould not form their opinion of either Syſtem from the writings of thoſe who oppoſe it; and ſhould not think themſelves obliged to defend every poſition of thoſe writers whoſe general Syſtem they approve.

In this Century Calviniſm has formed an alliance with Philoſophy. *Leibnitz*, although a Lutheran, in *Eſſais de Theodicée*, and *Wolfius*, have illuſtrated the doctrine of Philoſophical Neceſſity: *Canzius*, *Wyttenbach*, *Stapfer*, *Edwards*, have applied that doctrine to Calviniſm: and *Biſhop Horſley*, in a Sermon on *Providence* and *Free Agency*, has laid down, in the moſt preciſe and ſatisfactory manner, thoſe principles which form the philoſophical defence of Calviniſm.

HEADS

HEADS OF LECTURES IN DIVINITY.

BOOK V.

INDEX OF PARTICULAR QUESTIONS, ARISING OUT OF OPINIONS CONCERNING THE GOSPEL REMEDY, AND OF MANY OF THE TECHNICAL TERMS IN THEOLOGY.

CHAP. I.

CALVINISTS diſtinguiſh between an external and an effectual Call. They employ Regeneration and Converſion to expreſs that change of character by which the Call given in the Goſpel becomes effectual.

CALVINISTIC

CALVINISTIC Syſtem as to the manner of Converſion, lies in the middle between all modifications of the Synergiſtic Syſtem, and all ſhades of the ancient Myſtical Theology, now known by the name of Fanaticiſm.

HISTORY and character of Fanaticiſm. Strong and clear line by which Calviniſm is diſcriminated from Fanaticiſm. Calviniſm aſſigns their proper value to the outward means of Converſion; and ſuppoſes ſuch an action of God upon the ſoul, as reſtores the whole nature of man: Fanaticiſm reſts in ſentiments and emotions.

THAT cordial acceptance of the Remedy, which is called Faith, ſuppoſes, according to the Calviniſtic Syſtem, knowledge conveyed by previous inſtruction;—and it implies more than an aſſent to evidence. Hence the propriety of exhortations to faith. Faith of miracles: Hiſtorical—Temporary—Saving faith.

SAVING faith, which appears to the Arminians to differ from Temporary faith only in duration, is conſidered by the Calviniſts as a principle which originates in the operation of the Spirit of God, and the fruit of which endures to everlaſting life.

CHAP.

CHAP. II.

JUSTIFICATION is understood to be a forensic act; denoting the change upon the condition of those in whom the Spirit of God produces faith. Romans, iii. 26.—iv. 5, 6.—v. 18.

THE doctrine of the Church of Rome confounds Justification and Sanctification.

THE doctrine of Justification by faith was taught by the first Reformers, in opposition to the place assigned by the Church of Rome in our justification, to personal righteousness and personal suffering. Socinians and Arminians have departed from this first doctrine of Protestants. Calvinists hold fidem justificare, non dispositivé, sed instrumentaliter. *Confession of Faith*, Chapter 11th, Paragraph 1st.

MEANING of the phrase, "first and second justification," in the sense of the Church of Rome; in the sense of *Taylor* of Norwich, which is adopted by the Arminians.

In oppoſition to both ſenſes, Calviniſts conſider Juſtification as one Act of God peculiar to the Elect, which extends its benefits through the whole time of their abode upon earth, and is the ground of eternal life being adjudged to them.

The Saints under the Old Teſtament, had that knowledge of Chriſt which Calviniſts conſider as eſſential to ſalvation. John, viii. 56.—Gal. 3d Chapter. *Confeſſion of Faith*, Chapter 7th, Paragraph 5th and 6th, and Chapter 11th, Paragraph 6th.

That knowledge may be conveyed in an extraordinary manner; as it was to Job. For, according to the excellent words of our *Confeſſion of Faith*, Chapter 10th, Paragraph 3d, "Elect infants dying in infancy, "are regenerated, and ſaved by Chriſt through the Spi- "rit, who worketh when, and where, and how he "pleaſeth. So alſo are all other Elect perſons, who "are uncapable of being outwardly called by the mi- "niſtry of the word."

Perseverance of Saints reſults from the principles of the Calviniſtic Syſtem; and, according to that Syſtem, Aſſurance of grace and ſalvation is poſſible.—Reflex act of Faith.—Witneſs of the Spirit, Rom. viii. 16., conſiſts in the preſence of thoſe fruits of righteouſneſs, which are the effects of his operation. *Sherlock.*

CHAP.

CHAP. III.

If that Faith by which men are juſtified, ariſes from the operation of the Spirit of God, producing a change which extends to the underſtanding, the will, and the affections, and which implies a renovation of the whole character, there muſt be an indiſſoluble connection between Juſtification and Sanctification.

From this connection, it follows, in oppoſition to Soliſidians, Antinomians, and Fratres liberi ſpiritus, that good works are the evidences of faith,—and are neceſſary to ſalvation;—that Paul and James are eaſily reconciled;—and that although Moral Eſſays are unſuitable to the Pulpit, practical Preaching is conſiſtent with ſound Calviniſm,—and admits of improvements in manner and form correſponding to the extenſion of Science, and the refinement of the public taſte.

CHAP. IV.

QUESTIONS CONCERNING THE NATURE OF SANCTIFICATION.

Section I.

REPENTANCE, the first part of Sanctification, consists, according to the doctrine of the Church of Rome, of Confession to the Priest,—Contrition or Attrition,—and Satisfaction: According to the Protestant doctrine, of a change of life proceeding from a change of mind. *Sherlock*'s Sermon on 2 Cor. vii. 10.

WE have no warrant to say, that every man may tell the time of his Conversion; or that the manner of Conversion must be the same in all.

Section II.

THE production of a habit of righteousness, the other part of Sanctification, appears in good works.

IMMUTABILITY

IMMUTABILITY of the Moral law. All the branches of Chriſtian Morality are included in the Decalogue. *Calvin's Inſtitutes.*

THE precepts of the Goſpel, conſidered not as the extenſion, but as the interpretation of the Moral law, are the complete directory of a Chriſtian.

FROM this principle is derived the ſolution of all the caſes that can occur in Chriſtian Caſuiſtry:——And hence, too, the falſehood of the Popiſh doctrine, that there are in Scripture counſels of perfection, which is the foundation of the opinion concerning the merit of good works, and concerning works of ſupererogation. Meritum de congruo. Meritum de condigno.

Section III.

THE ancient Anabaptiſts, of whom *Munzer* was the head, held, that the Viſible Church of Chriſt conſiſts of Saints.

THE doctrine of the perfection of good works, is ſometimes derived from the preſumption of Fanaticiſm; and ſometimes ſupported by the Synergiſtic Syſtem,—or by a diſtinction between mortal and venial ſins.

THE doctrine of the imperfection of Sanctification, which *Janſenius* and *Calvin* learnt from *Auguſtine*, and

which the Churches of England and of Scotland agree in holding, is ſupported by general expreſſions and hiſtories in Scripture;—by experience;—and by thoſe paſſages which are underſtood to deſcribe a ſtruggle between the principle of Sanctification, and the corruption of human nature. Romans, 7th Chapter.

PROPER improvement of this doctrine: Caution with which it ought to be employed to qualify other parts of the Calviniſtic Syſtem,—and view which it affords of the general characters of Chriſtian Morality. Philippians, iii. 12—15.

CHAP. V.

CHRISTIANS have learnt from Scripture to ſpeak of the Kingdom of Chriſt,—of Chriſt's being the Head of his body the Church,—of our receiving through him the Adoption of ſons,—and of the New Covenant.

To all the four phraſes, different ſects annex more or leſs meaning, according to the general principles of the Syſtem which they hold. But it is in the ideas implied under the fourth that they differ moſt widely.

THE

THE phraſeology, by which the Diſpenſation of the Goſpel is called the New Covenant, extends to many of the doctrines of Theology, and to the two poſitive Inſtitutions of the Goſpel.

Section I.

διαθηκη, a Teſtament, or a Covenant, may be rendered Covenant in every place of the New Teſtament where it occurs. *Macknight* upon Hebrews, ix. 16, 17., παλαια, καινη διαθηκη.

DISPENSATION of Moſes may be regarded in two different lights; as a method of publiſhing the Moral law,—and as a particular manner of adminiſtring the covenant made with Abraham.

COVENANT of works. Abrahamic covenant. Sinaitic covenant. Covenant of grace. *Erſkine. Macknight.*

TERMS of the Covenant of grace. Heb. viii. 10. In what ſenſe conditions.

BY ſome, the Covenant of grace is accounted Univerſal; by others, Particular.

Section II.

THE Covenant of grace was made through the ſufferings of Jeſus Chriſt.

HENCE

HENCE aroſe the term Mediator,—μεσίτης. ἐγγυος. Socinian ſenſe of theſe words. Senſe in which other Chriſtians underſtand them. The office of Prieſt,—Prophet,—and King, are implied in the higheſt ſenſe of the word Mediator.

SOCINIANS, who conſider Chriſt as a mere man, and Church of Rome, who conſider him as Mediator only in reſpect of his human nature, agree in denying that he acted from the beginning in the character of Mediator.

IN conſequence of this tenet, the Church of Rome believe in a place called Limbus patrum; and have introduced Mediatores ſecundarii.

Section III.

PRAYER, a duty of Natural Religion, is enforced by conſidering the Diſpenſation of the Goſpel under the light of the Covenant of grace. Reaſonableneſs and efficacy of prayer. Our Lord's prayer.

NATURE of the interceſſion of Chriſt. He is Mediator interceſſionis, becauſe he is Mediator redemptionis.

FOLLY and ſin of having recourſe to other interceſſors with God.

Section

Section IV.

As covenants amongſt men are confirmed in various ways, and as a ſeal was added to the Abrahamic covenant, it is conceived by many Chriſtians, that there are ſeals of the Covenant of grace.

ORIGINAL ſignification of the words μυστηριον, Sacramentum. *Campbell's Diſſertations.*

POPISH ſenſe of the word Sacrament. Socinian ſenſe of it. Greater part of the Reformed Churches conſider the Sacraments as conſtituting a fœderal act.

To a Sacrament underſtood in this ſenſe, Divine inſtitution is eſſential.

SEVEN Sacraments of the Church of Rome. *Burnet's* expoſition of the twenty-fifth Article. Name confined by Proteſtants, to Baptiſm and the Lord's Supper.

CHAP.

CHAP. VI.

QUESTIONS CONCERNING BAPTISM.

Section I.

HISTORY of the inſtitution of Baptiſm. Originally a ſolemn method of aſſuming the profeſſion of the Chriſtian Religion;—a mark of diſcrimination between the diſciples of Chriſt, and thoſe who adhered to another Teacher.

SOCINIANS, conſidering Baptiſm in this ſimple view, judge it unneceſſary in Chriſtian countries, although they retain the practice. *Prieſtley.*

QUAKERS, conſidering the Baptiſm with water as emblematical of the Baptiſm with the Holy Ghoſt, lay aſide the emblem, becauſe the ſubſtance is come. *Barclay's Apology.*

OTHER Chriſtians hold, that Baptiſm, as the initiatory rite of Chriſtianity, is of perpetual obligation.

BAPTISM by immerſion,—or by ſprinkling. Practice of giving a name.

Section II.

GROUNDS upon which the greater part of the Reformed Churches conſider Baptiſm as not merely a declaration of faith, or a ceremony producing a moral effect, but as alſo a ſeal of the New Covenant.—Words of the inſtitution. Matt. xxviii. 18, 19, 20.—Mark, xvi. 16.—Acts, ii. 38., and xxii. 16.—Titus iii. 5.—1 Peter, iii. 21.—Romans, vi. 4, 5, 6.—Gal. v. 2, 3., and iii. 27.—Coloſſ. ii. 11, 12.—Romans, iv. 11.

STATEMENT of that rational opinion concerning the effect of this Sacrament, by which the Reformed Churches avoid the errors implied in the Popiſh idea of a charm.

AUGUSTINE held, that all who were baptiſed were regenerated; but that unleſs they were predeſtinated, they did not perſevere.

Section III.

QUESTIONS concerning Infant-Baptiſm.

HEADS of anſwers to the Anabaptiſts, are taken from the practice preſcribed to Abraham, and obſerved under the

the law, of circumciſing infants; compared with Mark, x. 14.—1 Cor. vii. 14.—Acts, ii. 38, 39., and xvi. 33.

ORIGIN of Godfathers in Church of England. Nature of the engagement which parents come under in our Church.

THE want of the ceremony of Confirmation, is with us ſupplied by the ſolemnity which we obſerve in admitting young perſons to partake, for the firſt time, in the Lord's Supper. *Calvin.*

CHAP. VII.

QUESTIONS CONCERNING THE LORD'S SUPPER.

HISTORY of the Inſtitution. Luke xxii. 13—20.

FROM the inſtitution, taken in conjunction with many expreſſions in 1 Cor. 11th Chap.—1 Cor. x. 16., and John, vi. 30—63., have ariſen four Syſtems.

1. POPISH Syſtem, which interprets, "This is my body,"

body," literally. Tranſubſtantiation: Sacrifice of Maſs: Adoration of Hoſt: Communion in one kind.

THIS Syſtem was eſtabliſhed by ſlow degrees; and met with much oppoſition. *Moſheim.*

2. SYSTEM of *Luther.* "My body is with this." Conſubſtantiation. Ubiquity of the body of Chriſt, founded upon affixing a particular ſenſe to ἀντιδοσις ἰδιωμάτων.

LUTHERANS do not agree as to the method of explaining that real preſence of the body and blood of Chriſt, which all of them agree in holding. It is merely a ſpeculative opinion.

3. SYSTEM of *Caroloſtadt* and *Zuingluis.* "This is the ſign of my body." Lord's Supper conſidered as merely a commemoration; of uſe only by the ſentiments which it excites, and the purpoſes which it confirms.

THIS Syſtem agrees with the Socinian idea of a Sacrament. *Hoadley; Bell;* oppoſed by *Bagot.*

4. SYSTEM of *Calvin,* who, denying Tranſubſtantiation and Conſubſtantiation, and adopting the rational interpretation of—"This is my body," given in the third Syſtem, which is juſt and uſeful as far as it goes, conſidered the phraſes uſed, 1 Cor. x. 16., as deriving a peculiar ſignificancy from the ſpiritual preſence of the body and blood of Chriſt, by which they convey nouriſhment to the ſoul:—And connected the Diſcourſe in the 6th Chapter of John with the Lord's Supper, not in the literal ſenſe which correſponds with

Popiſh and Lutheran ideas, but in the ſenſe preſcribed, John, vi. 63.

THE full benefit of the Lord's Supper, conſidered as a Rite exhibiting by a ſignificant action what the 6th Chapter of John exhibits in words, is confined to thoſe who partake worthily.

MUCH danger in an unguarded expoſition of this fourth Syſtem.

THE idea of a feaſt after a ſacrifice, as the true explication of the Lord's Supper, is illuſtrated by *Cudworth*, with *Moſheim's Notes*; and by *Warburton*.

MANY queſtions with regard to the time, the place, and the manner of receiving the Lord's Supper, are inſignificant.

CHAP. VIII.

QUESTIONS concerning the condition of men after death, either belong to Pneumatology and Phyſiology,—or are included in the diſcuſſion of general principles formerly illuſtrated;—or are of ſuch a nature as not to admit of any ſolution. *Burnet—De ſtatu mortuorum et reſurgentium. Prieſtley. Law. Horſley.*

THE Popiſh doctrine of Purgatory has no foundation in Scripture; and is overturned by the doctrine of Juſtification by faith. *Calvin. Secker.*

HEADS

HEADS OF LECTURES IN DIVINITY.

BOOK VI.

OPINIONS CONCERNING CHURCH GOVERNMENT.

CHAP. I.

CHURCH Government is founded in the obligation which lies upon Chriſtians, to profeſs their faith by joining in the obſervance of certain rites.

IF the whole Chriſtian world could aſſemble together for the purpoſe of obſerving the Inſtitutions of Chriſt, they would form one Viſible Society, united by the ſame public expreſſions of holding the truth revealed in

the Goſpel, and of entertaining the ſentiments which come the diſciples of Chriſt.

SEPARATE Aſſemblies of Chriſtians are to be regarded as branches of the Catholic Church, which would meet in one place if it could.

SEPARATION of place has conſpired, with other cauſes, to produce an apparent breach of the Unity of the Catholic Church, by differences in opinion and in practice, reſpecting the deſcription of perſons in whom Church Government is veſted,—and reſpecting the extent of power which the lawful exerciſe of Church Government implies.

KING on the Creed. Neale's Hiſtory of the Puritans. Madox againſt *Neale. Potter on Church Government. Benſon. Rogers' Viſible and Inviſible Church;* and *Civil Eſtabliſhment of Religion. Anderſon* againſt *Rhynd. Hooker. Stillingfleet's Irenicum. Divine Right of Church Government*, by London Miniſters. *Cyprianus Iſotinus*, by *Jamieſon. King on Primitive Church. Galvin. Grey's* abridgment of *Gibſon. Burn's Eccleſiaſtical Law. Warburton. Wake. Atterbury. Kennet on Convocations;* and *Sherlock* on Jude, 3d verſe.

CHAP.

CHAP. II.

OPINIONS reſpecting the perſons in whom Church Government is veſted, arranged under five different Syſtems.

Section I.

SYSTEM of thoſe, who, denying the perpetual obligation of the rites of Chriſtianity, conſider a ſtanding Miniſtry as unneceſſary and unlawful; and who, although like the Quakers in Britain, they may form a political Aſſociation, can have no Church Government.

THIS Syſtem, which originated in fanaticiſm, is contrary to reaſon;—to the manner in which the Spirit operates;—to the appearance of the primitive Church;—and to many declarations of Scripture. Acts, ii. 42.—Hebrews, xiii. 7, 17.—1 Cor. xiv. 32, 33.—Matt. xxviii. 19, 20.—Epheſ. iv. 11, 12, 13.

Section II.

SYSTEM held by Independents, whoſe founder, *Robinſon*, in 1658, publiſhed this as his leading principle. "Every particular Society of Viſible Profeſſors, agree-

" ing to walk together in the faith and order of the " Goſpel, is a complete Church; and has full power " within itſelf, to elect and ordain all Church Officers, " to exclude all offenders, and to do all other acts relat- " ing to the edification and well-being of the Church."

THE Independents fail in their attempt to ſhow that all the Churches mentioned in the New Teſtament were ſingle Congregations; and the ſtate of the Chriſtian world is now ſo totally different, that the poſition, although true, would not warrant the inference which they draw from it.

THIS Syſtem is in many reſpects ſuperior to the preſumptuous ſpirit of fanaticiſm; and caſes may occur in which it muſt be followed out. But it is liable to ſtrong objections, from Reaſon and from Scripture, both in reſpect of the mode of appointment to the office of the Miniſtry which it enacts,—and in reſpect of the diſunion of the great Chriſtian Society which it implies.

" THE Lord Jeſus, as King and Head of his Church, " hath therein appointed a Government in the hand of " Church Officers, diſtinct from the Civil Magiſtrate." *Confeſſion of Faith*, Chapter 30th, Paragraph 1ſt.

Section III.

SYSTEM of the Church of Rome.

DISTINCTION between Papiſts and Roman Catholics.

THE

THE former hold that Papa, the latter that Papa cum Concilio, is the Head of the Church.——Catholics of Great Britain.

EXAMINATION of that argument for the extent of the Papal power, which ariſes from the Unity which it ſeems to give to the Catholic Church.

EXAMINATION of the grounds upon which the Papiſts aſſert, that a method of preſerving Unity, which when canvaſſed appears very exceptionable, is the appointment of Chriſt.

THEIR aſſertions conſiſts of three poſitions.—That our Lord gave to Peter a primacy over the other Apoſtles, Matt. xvi. 15—19.; that Peter was Biſhop of Rome;—and that it was the intention of Chriſt, that the primacy enjoyed by Peter ſhould be derived to the Biſhops of Rome in all ages.

PAPAL uſurpation is conſidered by Proteſtants as a literal fulfilment of various predictions concerning the corruptions of Chriſtianity. Illuſtration of 2 Theſſ. ii. 3—10., conſidered as coming in between the prophecies of Daniel and of John. Daniel, 7th Chap.—Rev. 17th Chap.

Mede. Barrow. Warburton. Newton. Hurd. Halifax. Bagot. Macknight on the Epiſtles.

Section

Section IV.

THE fourth and fifth Syſtems will be beſt illuſtrated, by a comparative view of the Epiſcopal and Preſbyterian forms of Church Government.

IN Epiſcopal form, Preſbyters are Epiſcopi gregis: Biſhops are conceived to be Epiſcopi gregis et Paſtorum; a higher order to which excluſively belongs the right of Ordination and Juriſdiction.

EPISCOPAL form reſts upon Apoſtolical inſpection over miniſters;—delegation of that inſpection to Timothy and Titus;—ſucceſſion of Biſhops from the days of the Apoſtles;—and univerſal prevalence of Epiſcopacy.

PRESBYTERIANS in canvaſſing theſe arguments, contend, that Apoſtolical inſpection over Miniſters, was one of the extraordinary functions of the Apoſtles; that Timothy and Titus were Evangeliſts; that there is no foundation in Scripture for the diſtinction between Biſhops and Preſbyters, becauſe the names are there ſynonymous, Acts, xx. 28.—Titus, i. 5, 7.;—juriſdiction is committed to Preſbyters, 1 Peter, v. 1, 2.;—and they are not inhibited from ordaining. 2 Tim. i. 6.—1 Tim. i. 14.

PRESBYTERIANS alſo contend, that there are no authentic Catologues of Biſhops in the ages immediately ſucceeding the Apoſtles;—that in the moſt ancient writers,

writers, the names Biſhops and Preſbyters continue ſynonymous;—and that the Apoſtle probably did not follow, in all places, one fixed mode of ſettling Church Government. *Epiphanius.*

Presbyterians think, that the univerſal prevalence of Epiſcopacy may be accounted for, by the gradual extenſion of the powers of the perſon who was appointed to preſide in the Cœtus Preſbyterorum: And this ſuppoſition appears to them to be confirmed, by the gradual introduction of different orders of Biſhops, although all were originally equal;—by many expreſſions in ancient writers, which repreſent the diſtinction between Biſhops and Preſbyters as an Eccleſiaſtical regulation;—and by the account which *Jerome* gives.

At the Reformation, the founders of Preſbyterian Churches propoſed to correct the abuſes of power which had ariſen under Epiſcopacy, by recurring to the primitive model.

In the form of Church Government which they eſtabliſhed, all Miniſters are ſuppoſed to be equal; being the ſucceſſors of the Apoſtles in every permanent Apoſtolical function. No other official preference, but that which ariſes from voluntary agreement, for the ſake of order.

Powers of the Cœtus Preſbyterorum.—Powers of a Miniſter in his own pariſh.—Account of the introduction of Lay-Elders.

A Cœtus Preſbyterorum, acting by their Moderator, and a Paſtor, aſſiſted in the government of his pariſh by Lay-Elders, complete the idea of Preſbyterian Government; and are all that is neceſſary in ſmall States. The multiplication of Courts, which the extent of this country requires, renders the form more perfect, by extending the benefit of the right of appeal.

ESTIMATE of the Queſtion concerning what has been called the Divine right of Epiſcopacy and Preſbytery. *Laud. Solemn League and Covenant.*

IN conformity to the more liberal Syſtem, which proceeds upon principles laid down by *Hooker* and *Stillingfleet*, Prelacy, or the ſuperiority of any office in the Church above Preſbyters, was aboliſhed in Scotland by the Revolution Settlement, not as being contrary to the Word of God, but as being contrary to the inclinations of the generality of the people ever ſince the Reformation: And by the Treaty of Union, while the ſecurity of the Church of England, as by law eſtabliſhed, is declared to be a fundamental and eſſential article of the Union between England and Scotland, it is provided, that Preſbyterian Church Government ſhall continue unalterable, and ſhall be the only Government of the Church, within the kingdom of Scotland.

CHAP.

CHAP. III.

OPINIONS reſpecting the nature and the degree of power implied in the lawful exerciſe of Church Government, introduced in illuſtrating the five following poſitions.

1. IT is not a power created by the State.

ERASTUS, in the ſixteenth Century, taught, that all the powers of Church Governors are reſolvable into the will of the Civil Magiſtrate.

THIS opinion is inconſiſtent with the right which every Society has to defend itſelf, and to preſerve its character, by excluding thoſe whom it judges unworthy;—with the Divine inſtitution of the Chriſtian Society;—with the names given in Scripture to the office-bearers of the Church;—and with the ἐξουσία, claimed and exerciſed by the Apoſtle. 1 Cor. 5th Chapter.

THE change of Eraſtianiſm is often brought, in modern times, by their more zealous brethren, againſt thoſe who admit that the Church has powers independent of the State, but who allow prudential conſiderations to reſtrain the exerciſe of them; and who think, that the advantages which the Church derives from the State,

State, much more than compenſate any reſtrictions which are actually impoſed upon the Church.

2. It is a Spiritual power.

Purposes for which the Chriſtian Society was inſtituted.—Declarations of its Founder upon three occaſions, Luke, xii. 13, 14.—Matt. xx. 25, 26.—John, xviii. 36.—His conduct; and that of his Apoſtles.

This poſition expoſes the fallacy of the great argument upon which *Eraſtus* reſted his opinion.—It corrects the extravagant aſſertion of the Anabaptiſts, that Magiſtracy is unlawful among Chriſtians.—And it undermines the claim which the Church of Rome makes to various Exemptions—and Powers.

If matters of a Civil nature, are committed as in England, to the juriſdiction of Eccleſiaſtical Courts, this being the effect of human laws, is no uſurpation on the part of the Church.

Excommunication, the ſevereſt infliction within the compaſs of Church power, is purely a Spiritual Cenſure; and as ſuch, is far from being nugatory: The civil effects, which in ſome countries are annexed to it, depend upon poſitive Statute.

3. It is ſubordinate to the Sovereign authority of the Lord Jeſus Chriſt, the Head of the Church.

Sense

Sense in which the King, in an Edition of the thirty-nine Articles, publiſhed in the reign of Edward, was ſtyled "Supreme Head in earth, next under Chriſt, "of the Churches of England and Ireland." *Act of Supremacy.*

All Proteſtants, although they may differ in expreſſions agree in holding this third poſition.

4. It is given for edification, not for deſtruction. 2 Cor. x. 8.—1 Cor. 3d Chapter.

It is not meant to create a ſeparate intereſt in the Chriſtian Society, by aggrandiſing a particular order of men; or to invade the rights which belong to every Chriſtian as a moral, accountable Agent.

5. It is limited by the Sovereign authority of the Lord Jeſus, and the liberties of his diſciples, both as to objects which it embraces, and the manner in which it is exerciſed.

This fifth poſition, aſſuming the third and the fourth as proven, applies the limits ſuggeſted by them, to the three branches of the power implied in Church Government; which, according to an eſtabliſhed diſtribution, may be expreſſed by three words; poteſtas, δογμαλικη,---διαλακλικη, ---διακριλικη.

The application of the fifth poſition to theſe three branches, forms the ſubject of the three following Chapters.

CHAP. IV.

POTESTAS δογματικη.

To the exorbitant claims of the Church of Rome, Proteſtants oppoſe one principle, that Scripture is the only rule of faith.—This principle unfolded.

Socinians conceive, that the Church never poſſeſſed the right of intermeddling in Articles of faith: To moſt Proteſtants it appears, that a plan which leaves to the Church and its Miniſters merely the office of exhortation, is defective.

Christian Teachers are the Interpreters—and the Expounders of Scripture: And the Truth therein contained, is a ſacred Depoſit over which they are appointed to watch. Titus, ii. 2.—2 Tim. i. 13.

Prophecies and complaints of falſe Teachers: Directions and warnings againſt them. Epheſ. iv. 14.—Heb. xiii. 7, 8, 9.—Titus, i. 9. 10.

Apostles having combated perverſions of Scripture in their days, 2 Tim. ii. 17, 18.—1 John, iv. 1, 2, 3., appear to leave it as the duty of the ſucceſſion of Chriſtian Teachers, to maintain and defend the truth againſt future perverſions.

Recourse

RECOURSE was early had to Councils as a method of fulfilling this duty, which is agreeable to the nature of the caſe;—and which appears to receive a ſanction from the practice of the Apoſtles, Acts, 15th Chapter.

FOUR firſt General Councils are held in reſpect by the Chriſtian world; becauſe the doctrine which they declared, appears agreeable to Scripture.

MANY Councils have erred.

THE deciſions of the Council of Trent produced the Confeſſion of Augſburg, and the ſubſequent Confeſſions of faith publiſhed, with the concurrence of the State, by Societies of Chriſtian Teachers in different countries. Synod of Dort.

IT is ſaid, that the Confeſſions of Proteſtant Churches are too particular.—*Confeſſional.* But, it is difficult to aſcertain the degree of particularity ſufficient for the purpoſe of declaring and guarding the form of ſound words.

POTESTAS δογματικη warrants a Society of Teachers, to require every perſon whom they admit to take part of the Miniſtry with them, to declare his aſſent to their Confeſſion: It does not imply that they impoſe a belief of the Articles of this Confeſſion upon the conſciences of the people.

WITH regard to Chriſt, it is Miniſterial, profeſſing to prove out of his word all that it declares: with regard

to the people, it warns againſt error, and directs to the proofs of the truth; but it leaves the right of private judgment entire.

TRUE meaning of 1 Tim. 3. 15.

TWENTIETH and twenty-firſt of the thirty-nine Articles. *Confeſſion of Faith*, Chapter 1ſt and 31ſt.

CHAP. V.

POTESTAS διαταχτικη.

To the uſurpation and tyranny of the Church of Rome, Proteſtants oppoſe this principle, that there are no other conditions of ſalvation, than thoſe which are declared in Scripture.

BESIDES the undiſputed exerciſe of the poteſtas διαταχτικη, in enforcing by admonition and injunction the laws of Chriſt, the great body of Proteſtants do not think it inconſiſtent with their principles, to aſſert, that the Church is entitled to make, by her own authority, enactments, Canons, κανων, with regard to two objects:

1. WITH regard to matters of order, as the outward polity of the Chriſtian Society; the place and time of the public Aſſemblies.

THE

THE early introduction of certain anniverſary ſolemnities, and the ſubſequent multiplication of faſts and feaſts, led to a Controverſy, after the Reformation, concerning the Morality of the Sabbath; which has terminated in the rational views on this ſubject, common to both the Churches of Great Britain.

II. WITH regard to rites and ceremonies; by which are meant thoſe circumſtances which do not make an eſſential addition to the worſhip of God, but which reſpect the manner of its being conducted.

EVIDENCE from Scripture—and Reaſon, that the Church has a power of regulating, that is, accommodating to circumſtances, things in their nature changeable.

THIS power is not inconſiſtent with the authority of Chriſt,—becauſe it does not alter what he appointed;—nor, with the rights of his diſciples, becauſe it does not fetter the conſcience.

LIBERTY of conſcience has its ſeat in the mind; conſiſting in freedom of judgment, not in freedom of practice. Romans, 14th Chap.—1 Cor. 8th Chap., and Acts, 15th Chap., furniſh inſtances of Chriſtian practice being reſtrained by charity,—and by authority, while liberty of conſcience remained.

OUT of the inſtances and directions in Scripture, may be educed rules which ought to be obſerved in the exerciſe of this branch of the poteſtas διαταϰτιϰη. Theſe rules are not the meaſure of obedience. The rule of peace

and order, is compliance with the ceremonies enacted by authority, unleſs that compliance appears ſinful.

OBJECTIONS of the Puritans in the laſt Century;—and the anſwers made to them.

CHAP. VI.

POTESTAS διακριτικη.

A JUDICIAL power in the Church is warranted by Reaſon;—by the expreſſions of our Lord and his Apoſtles, Matt. xvi. 18, 19., and xviii. 5—18.—John, xx. 23.—1 Cor. 5th Chap. 1 Tim. i. 20.;—and by the practice of the primitive Church.

SYSTEM of the Church of Rome upon this ſubject.

PROTESTANTS underſtand poteſtas διακριτικη, to be *declarative* with regard to the eternal conſequences of ſin; *authoritative* with regard to admiſſion into the Church, and excluſion from it.

IT is converſant about three objects:

1. GROSS immorality.—Opinion of the Donatiſts and Anabaptiſts, who held, that a Church ceaſed to be the Church of Chriſt, when it permitted any wicked perſon to remain in it, is incompatible with the preſent condi-

tion

tion of human nature.—Temperate exercise of discipline most prudent and effectual.

2. HERESY: understanding by that word not the entertainment, but the publication, of a false opinion; and considering the word as referring to some fundamental and pernicious error. Titus, i. 10, 11., and iii. 10.

3. DISOBEDIENCE to the regulations enacted by the Church.—Attention due to the consciences of the weak; not to the factious.—Cases in which separation from the Church is lawful: Cases in which, being causeless, it receives the name of schism.—Evils of schism.

WITH regard to Churches that are independent of one another, and separate Congregations after they have been formed, the judgment of charity comes in place of the potestas διακριτικη.

COMMUNION of Saints. It was well said by the venerable *Irenæus*, speaking of diversities in the observance of Easter, ἡ διαφωνια της νηστειας την ὁμονοιαν της πιστεως συνιστησι.

CHAP. VII.

FOUNDATION of the connection between the Church and the State, is laid in the importance of Religion to Civil Society.

THE principles of Natural Religion have never existed apart, as a System resting upon deductions of Reason: They

They were incorporated with much error in the eſtabliſhed religions of the Heathen world: They are delivered pure in the Goſpel; and proviſion is there made for preſerving and tranſmitting them.

AGREEABLY to the prediction which we read, Pſalm, lxxii. 10, 11., and Iſaiah, xlix. 22, 23., the example of Conſtantine has been followed by Chriſtian Princes.

ADVANTAGES which Chriſtianity derives from being part of the law of the land.

CIRCUMSTANCES which led Chriſtian Rulers to form connection, not with Chriſtianity in general, but with that Syſtem of opinions, and that form of Church polity, which was moſt agreeable to the will of the State.

FROM the hiſtory of the connection between the Church and the State, it follows, that all the diſcuſſions to which this matter has given occaſion, fall under the two heads of Religious Eſtabliſhment, and Religious Toleration.

1. THE general idea of the diſtribution of power between the Church and the State in a Religious Eſtabliſhment, was thus expreſſed by Conſtantine to an Aſſembly of Chriſtian Teachers: ὑμεις μεν των εισω της εκκλησιας, εγω δε των εκτος ὑπο Θεȣ καθεȣαμενος επισκοπος.

MAGISTRATE has a right to know the opinions of the Eſtabliſhed Community of Chriſtians: Hence he requires Subſcription from the Teachers.—He has alſo a right, as Guardian of the public welfare, to exerciſe a ſuperintending power over the Church. Proviſion is generally

nerally made, in the form of the Eſtabliſhment, for the mode of exerciſing this ſuperintending power.

THE great benefits of an Eſtabliſhment are common to the Church of England and the Church of Scotland; each of which forms part of the Conſtitution.

2. RELIGIOUS Toleration was unknown for many ages. Perſecution, for Conſcience-ſake, has, in former times, appeared among all ſects when they had power. Inquiſition. Acts of Uniformity. Solemn League and Covenant. Conventicle Act.

AT the Revolution, a principle of Toleration was adopted by the Legiſlature of England and of Scotland. Prejudices againſt it have yielded gradually to the operation of law, and the progreſs of Science.

HAPPY conjunction in our days, of a Religious Eſtabliſhment, and an entire Toleration.

SENTIMENTS and conduct becoming the Miniſters of an Eſtabliſhed Church.

CHAP. VIII.

CONSTITUTION OF THE CHURCH OF SCOTLAND.

FUNDAMENTAL principles of this Conſtitution, are found in the Preſbyterian Syſtem of opinions reſpecting the deſcription

deſcription of perſons in whom Church Government is veſted.

A MORE accurate delineation of it embraces the objects expreſſed in the three following Sections.

Section I.

MANNER in which Miniſters are admitted.

TRIAL of the qualifications being veſted in the Church, without the poſſibility of an appeal to the Civil Courts, the laws of the Church define the previous education of the Languages, Philoſophy, and Theology; the teſtimonials; the exerciſes; and the other circumſtances requiſite in order to the obtaining a Licenſe to preach the Goſpel.

SITUATION of the Licentiates, or Probationers, of this Church.

PATRON cannot preſent to a Vacant charge any other than a qualified perſon; by whom is meant either a Probationer of this Church, or a perſon already ordained.

RIGHTS of Patrons ſecured by Acts of Parliament, 1567, 1572, 1712, 1719.

IN default of a Patron's exerciſing his right, the Preſbytery preſents jure devoluto.

VOICE which the Conſtitution of the Church gives the people in the ſettlement of the Miniſter, by the practice of moderating in a Call when they may expreſs their

their concurrence;—and, by its being competent for them to ſerve the Preſentee with a Libel,—or to bring forward objections to his life and doctrine, at the return of the Edict.

Solemn deed of the Preſbytery, in Ordination and Admiſſion.

Section II.

Judicatories which compoſe the Conſtitution.

1. Deſcription of Kirk-Seſſions, Preſbyteries, Provincial Synods, and General Aſſembly.

2. Subordination of theſe Courts. Reference: Complaint: Appeal.

3. Diſtribution of the Judicial, Legiſlative, and Executive powers.—Form of Proceſs.—Overtures.—Barrier Act.—Standing laws.—Commiſſion of the General Aſſembly.

Church of Scotland, a Republic of a ſingular conſtruction: Its leading features.

Section III.

Legal proviſion made by the State for the ſupport of that Conſtitution which it hath eſtabliſhed.

Proviſion for the exiſtence and reſpectable appearance of the Church as a Society, by the ſum paid out of the Exchequer of Scotland as her Annual Revenue;

nue;—by the Annual appointment of a Commiſſioner to repreſent the Sovereign in the General Aſſembly;—and by the diſtribution of certain marks of Royal Favour.

PROVISION for the erection and reparation of places where the Members of the Eſtabliſhed Church may attend public worſhip.

PROVISION for maintaining, in a decent independence, the Miniſters of the Eſtabliſhed Church.

THE maintenance of the Eſtabliſhed Clergy falls not upon the Landholders, but upon the Titulars of Teinds.

THE Landholders of Scotland, enjoy, by law, peculiar advantages in reſpect of the payment of their Teinds.

THE Court of Seſſion, who were appointed at the Union, in place of the temporary Commiſſions of laſt Century, an eſtabliſhed and fixed Judicature, to determine in all Valuations and Sales of Teinds, have the power of granting out of the unexhauſted Teinds of a pariſh, an additional proviſion to the Miniſter, which is called an Augmentation of Stipend.—Decreet of Modification: Decreet of Locality.

PROVISIONS of law reſpecting Manſes and Glebes.

The Ann.—The Widow's Fund.

CHAP. IX.

COUNSELS reſpecting the manner of diſcharging the Public—and Private duties of the Paſtoral Office.

FINIS.

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